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Central Conference of American Rabbis

YEARBOOK
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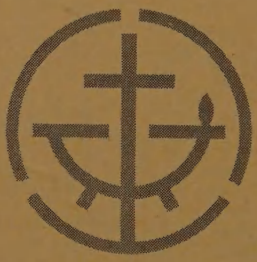
CHICAGO, ILL.
1918



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CENTRAL CONFERENCE OF AMERICAN RABBIS

Yearbook

TWENTY-NINTH ANNUAL CONVENTION

JUNE TWENTY-EIGHTH TO JULY FOURTH
NINETEEN HUNDRED AND EIGHTEEN

CHICAGO, ILLINOIS

VOLUME XXVIII

EDITED BY RABBI ISAAC E. MARCUSON

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CENTRAL CONFERENCE OF AMERICAN RABBIS

THE BACHARACH PRESS, CINCINNATI, OHIO

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OFFICERS

1917-1918

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Cohen, Henry
Heller, Max
Koch, Samuel
Levi, Harry
Mendes, F. De Sola
Silverman, Joseph
Wise, Jonah B.

Army and Navy Prayer-book

Moses, Isaac S., *Chairman*
Ehrenreich, Bernard C.
Enelow, Hyman G.
Grossman, Rudolph
Harrison, Leon
Koch, Samuel
Landman, Isaac
Levy, Clifton Harby
Lyons, Alexander
Mendes, F. De Sola
Schulman, Samuel
Silverman, Joseph
Stern, Nathan
Wolf, Horace J.
Wolsey, Louis
Zielonka, Martin

Church and State

Lefkowitz, David, *Chairman*
Feuerlicht, Morris M.
Kornfeld, Joseph S.
Levi, Charles S.
Rauch, Joseph

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California—Meyer, Martin A.
Colorado—Friedman, William S.
Connecticut—Ettelson, Harry W.
Delaware—Lazaron, Morris S.
Dist. of Columbia—Simon, Abram
Florida—Kaplan, Israel L.
Georgia—Marx, David
Illinois—Hirsch, Emil G.
Indiana—Feuerlicht, Morris M.
Iowa—Mannheimer, Eugene
Kansas—Mayer, Harry H.
Kentucky—Rauch, Joseph
Louisiana—Jacobson, Moses P.
Maryland—Rubenstein, Charles A.
Massachusetts—Levi, Harry
Michigan—Franklin, Leo M.
Minnesota—Deinard, Samuel N.
Mississippi—Brill, Abraham
Missouri—Harrison, Leon
Montana—Levin, J. K.
Nebraska—Singer, Jacob
New Jersey—Foster, Solomon
New Mexico—Bergman, Moise
New York—Wise, Stephen S.
North Carolina—Meyerberg, J. L.
Ohio—Kornfeld, Joseph S.
Oklahoma—Blatt, Joseph
Oregon—Wise, Jonah B.
Pennsylvania—Krauskopf, Joseph
Rhode Island—Tedesche, Sidney
South Carolina—Raisin, Jacob S.
Tennessee—Fineshriber, Wm. H.
Texas—Barnstein, Henry
Virginia—Calisch, Edward N.
Washington—Koch, Samuel
West Virginia—Gross, Louis D.
Wisconsin—Levi, Charles S.
Canada—Schwartz, Samuel

Civil and Religious Marriage Laws—Special Commission

Simon, Abram, *Chairman*
Bettan, Israel
Cohon, Samuel S.
Freehof, Solomon B.
Heller, Max
Kohler, Kaufman
Lauterbach, Jacob Z.
Rappaport, Julius
Schulman, Samuel
Silver, Abba Hillel
Stolz, Joseph

Contemporaneous History

Deutsch, Gotthard, *Chairman*
Anspacher, Abraham
Blau, Joel
Elzas, Barnett A.
Freund, Charles J.
Goldenson, Samuel H.
Grossman, Rudolph
Heller, James G.
Levy, Clifton H.
Levy, Felix A.
Mattuck, Israel I.
Rubenstein, Charles A.
Wolfenstein, Samuel

Curators of Archives

Englander, Henry, *Chairman*
Morgenstern, Julian
Freehof, Solomon B.

Co-operation with National Organizations

Grossman, Louis, *Chairman*
Gries, Moses J.
Heller, Max
Kohler, Kaufman
Krauskopf, Joseph
Lefkowitz, David
Philipson, David
Rosenau, William
Schulman, Samuel
Silverman, Joseph
Stolz, Joseph

Descriptive Catalog

Leipziger, Emil W., *Chairman*
Editors—Heller, Max, Reference Literature
Simon, Abram, Educational Philosophy
Zepin, George, Text Books
Hirschberg, Abram, Juvenile Literature
Landman, Isaac, Jewish History
Levi, Gerson B., Jewish Religion
Mayer, Eli, Jewish Literature

Buttenwieser, Moses
Deutsch, Gotthard
Egelson, Louis I.
Englander, Henry
Freehof, Solomon B.
Kohut, George A.
Lazaron, Morris S.
Levy, David
Levinger, Lee J.
Lovitch, Meyer
Mannheimer, Eugene
Mazure, Maurice M.
Mielziner, Jacob
Miller, Julian H.
Neumark, David
Ranson, Marius
Rauch, Joseph
Reichler, Max
Rhine, A. B.
Rosenbaum, David
Solomon, George
Tedesche, Sidney S.

Finance

Wolsey, Louis, *Chairman*
Hirschberg, Abram
Morgenstern, Julian

Investments

Simon, Abram, *Chairman*
Franklin, Leo M.
Rosenau, William
Wolsey, Louis

Publications

Franklin, Leo M., *Chairman*
Frisch, Ephraim
Hirshberg, Samuel
Landman, Isaac
Marcuson, Isaac E.
Rubenstein, Charles A.
Salzman, Marcus
Wolsey, Louis

Relief Fund

Stolz, Joseph, *Chairman*
Coffee, Rudolph I.
Fineshriber, William H.
Newfield, Morris
Schanfarber, Tobias

Religious Education

Berkowitz, Henry, *Chairman*
Abelson, Alter
Alexander, David
Buttenwieser, Moses
Calisch, Edward N.
Cohn, Frederick
Enelow, Hyman G.
Ettelson, Harry W.
Grossman, Rudolph
Harris, Maurice H.
Hirschberg, Abram
Isaacs, Abram S.
Jasin, Joseph
Krass, Nathan
Levi, Gerson B.
Magnes, Judah L.
Merritt, Max J.
Meyer, Martin A.
Rosenbaum, David
Schwarz, Jacob D.
Wolsey Louis
Zepin, George

Religious Work in Universities

Franklin, Leo M., *Chairman*
Berkowitz Henry
Calisch, Edward N.
Cronbach, Abraham
Enelow, Hyman G.
Harrison, Leon
Heller, Max
Hirsch, Emil G.
Isaacs, Abram S.
Kohler, Kaufman
Kornfeld, Joseph S.
Levi, Charles S.
Levi, Harry
Lewinthal, Isidore
Mann, Louis L.
Meyer, Martin A.
Rosenau, William
Rosenbaum, David
Rypins, Isaac L.
Singer, Jacob
Tedesche, Sidney
Wise, Jonah B.
Wolsey, Louis
Zielonka, Martin

Responsa

Kohler, Kaufman, *Chairman*
Deutsch, Gotthard
Landsberg, Max
Lauterbach, Jacob Z.
Raisin, Max
Rauch, Joseph
Rappaport, Julius
Reichler, Max
Sale, Samuel
Spitz, M.

Revision of Constitution and By-Laws

Marcuson, Isaac E., *Chairman*
Bloom, I. Mortimer
Brill, Abram
Ehrenreich, Bernard C.
Greenburg, William H.
Jacobson, Moses P.
Kory, Sol L.
Marx, David
Newfield, Morris
Pollak, Jacob B.
Rypins, Isaac L.
Silberfeld, Julius

Revision of Union Prayer Book

Philipson, David, *Chairman*
Marcuson, Isaac E., *Secretary*

Bettan, Israel
Calisch, Edward N.
Enelow, Hyman G.
Grossman, Louis
Kohler, Kaufman
Morgenstern, Julian
Rosenau, William
Schulman, Samuel
Stolz, Joseph

Solicitation of Funds

Hirschberg, Abraham, *Chairman*
Cohen, Henry
Feuerlicht, Morris M.
Fox, G. George
Guttman, Adolph
Kornfeld, Joseph S.
Krauskopf, Joseph
Lazaron, Morris S.
Levi, Charles S.
Merritt, Max J.
Tarshish, Jacob
Wise, Stephen S.
Wolsey, Louis

Summer School

Berkowitz, Henry, *Chairman*
Anspacher, Abraham S.
Ettelson, Harry W.
Goldenson, Samuel H.
Grossman, Rudolph
Levy, Felix A.
Mann, Louis L.
Meyer, Martin A.
Newfield, Morris
Wolsey, Louis

Survey of Jewish Religious Conditions

Lefkovits, Maurice, *Chairman*
Abels, Moses J. S.
Baron, Morris
Currick, Max C.
Ehrenreich, Bernard C.
Fox, G. George
Friedlander, M.
Hevesh, Joseph
Mayer, Harry H.
Moses, Isaac S.
Philo, Isador E.
Rothstein, Leonard J.
Rubenstein, Charles A.
Sale, Samuel
Silber, Mendel
Silverman, Joseph
Tintner, Benjamin A.
Wise, Jonah B.
Zepin, George

Synagog and Industrial Relations

Wolf, Horace J., *Chairman*
Abels, Moses J. S.
Bernstein, Louis
Brav, Louis
Blum, A.
Bottigheimer, Seymour G.
Brill, Abram
Coffee, Rudolph I.
Cohen, Henry
Cronbach, Abraham
Currick, Max C.
Deutsch, Gotthard
Elzas, Barnett A.
Feuerlicht, Jacob
Fischer, Henry M.
Fox, G. George
Frank, Julius
Franklin, Harvey B.
Friedman, William S.
Frisch, Ephraim
Goldenson, Samuel H.
Goldenstein, Raphael
Goldstein, Sidney E.
Gorfinkle, Joseph
Hirschberg, Abram
Kaplan, Israel L.
Kopald, Louis J.
Latz, Charles B.
Leipziger, Emil W.
Lewis, Harry S.
Liknaitz, David L.
Lowenstein, Solomon C.
Mayer, Harry H.
Mazure, Maurice M.
Messing, Mayer
Moses, Alfred G.
Peiser, Simon
Philo, Isador E.
Raisin, Jacob S.
Raisin, Max
Ranson, Marius
Rypins, Isaac L.
Volmer, Leon
Weiss, Harry
Wise, Stephen S.
Witt, Louis
Yudelson, Albert

Synagog Music

Singer, Jacob, *Chairman*
Barnstein, Henry
Braun, Frederick E.
Cantor, Hyman B.
Cohen, Simon
Cohn, Frederick
Ettelson, Harry W.
Heller, James G.
Holtzberg, Abraham
Lazaron, Morris S.
Loewenberg, William
Marx, David
Mattuck, Israel I.
Mayer, Eli
Nieto, Jacob
Rothstein, Leonard J.
Silberfeld, Julius
Stern, Nathan
Wolsey, Louis

Systematic Jewish Theology

Schulman, Samuel, *Chairman*
Hirsch, Emil G.
Kohler, Kaufman
Krauskopf, Joseph
Lefkovits, Maurice
Neumark, David
Philipson, David

Special Committee on Wise Centenary

Krauskopf, Joseph, *Chairman*
Berkowitz, Henry
Englander, Henry
Grossman, Louis
Gries, Moses J.
Heller, Max
Kohler, Kaufman
Meyer, Martin A.
Moses, Isaac S.
Philipson, David
Rosenau, William
Rypins, Isaac L.
Schulman, Samuel
Silverman, Joseph
Stolz, Joseph
Wolfenstein, Samuel

Special Committee on Model Constitution for Congregations

Witt, Louis, *Chairman*
Freund, Charles J.
Gordon, Nathan
Jacobson, Moses P.
Kopald, Louis J.
Levi, Charles S.
Meyer, Julius H.
Rauch, Joseph
Rosenthal, Isidore
Solomon, George
Weinstein, Aaron L.

Special Committee on Weekday Religious Instruction

Wolsey, Louis, *Chairman*
Levy, Clifton Harby
Lyons, Alexander
Magnes, Judah L.
Peiser, Simon
Reinhart, Harold F.
Schanfarber, Tobias
Schulman, Samuel
Zepin, George
Zielonka, Martin

Special Committee on Holiday Observance

Meyer, Martin A., *Chairman*
Bergman, Moise
Bottigheimer, Seymour G.
Goldenson, Samuel H.
Haas, Louis
Harris, Maurice H.
Isaacson, Isidore
Kaplan, Jacob H.
Latz, Charles B.
Leibert, Julius A.
Levi, Charles S.
Levy, David
Mayer, Eli
Mendoza, Louis D.
Moses, Alfred G.
Rothstein, Leonard J.
Warsaw, Isidor

TEMPORARY COMMITTEES OF THE CHICAGO CONVENTION

President's Message

Calisch, Edward N., *Chairman*
Cohen, Henry
Enelow, Hyman G.
Englander, Henry
Franklin, Leo M.
Goldenson, Samuel H.
Hirschberg, Abram
Levi, Charles S.
Levy, Felix A.
Morgenstern, Julian
Rosenau, William
Salzman, Marcus
Schanfarber, Tobias
Schulman, Samuel
Simon, Abram
Stolz, Joseph
Wolf, Horace J.
Wolsey, Louis
Zepin, George
Zielonka, Martin

Resolutions

Harris, Maurice H., *Chairman*
Bettan, Israel
Bottigheimer, Seymour G.
Coffee, Rudolph I.
Freehof, Solomon B.
Jacobson, Moses P.
Kornfeld, Joseph S.
Landman, Isaac
Lauterbach, Jacob Z.
Lefkovits, Maurice
Levi, Gerson B.
Lovitch, Meyer
Mann, Louis L.
Newfield, Morris
Nieto, Jacob
Ranson, Marius
Rauch, Joseph
Rypins, Isaac L.
Stern, Richard M.

Nominations

Hirshberg, Samuel, *Chairman*
Cohon, Samuel S.
Fineshriber, William H.
Leibert, Julius A.
Merritt, Max J.
Rappaport, Julius
Rothstein, Leonard J.
Schwartz, Samuel
Singer, Jacob
Tarshish, Jacob
Witt, Louis

Auditing

Marcuson, Isaac E., *Chairman*
Freund, Charles J.
Mannheimer, Eugene
Meyerovitz, Jacob I.
Ungerleider, M.

Thanks

Lewinthal, Isidore, *Chairman*
Haas, Louis J.
Latz, Charles B.
Levinger, Lee J.
Mendelsohn, S. Felix
Messing, Mayer
Reinhart, Harold F.
Weinstein, Aaron L.

Press

Deinard, Samuel N., *Chairman*
Barnstein, Henry
Cohen, Simon
Goldenstein, Raphael
Hevesh, Joseph
Newman, Julius
Rosenthal, Frank L.

On Report of Publications Committee

Morgenstern, Julian, *Chairman*
Harris, Maurice H.
Kornfeld, Joseph S.
Levi, Charles S.
Newfield, Morris

PROGRAM

FRIDAY EVENING, JUNE 28

Opening Prayer—Rabbi Max J. Merritt.
Reading of Service—Rabbi Charles B. Latz.
Conference Lecture—Rabbi Abram Simon.
Benediction—Rabbi Seymour G. Bottigheimer.

SATURDAY MORNING, JUNE 29

Opening Prayer—Rabbi Isidore Lewinthal.
Reading of Service—Rabbi Leonard J. Rothstein.
Reading of Torah—Rabbi Samuel Schwartz.
Sermon—Rabbi Samuel H. Goldenson.
Benediction—Rabbi Marcus Salzman.

SATURDAY AFTERNOON

Reading of Selections from the Talmud from Tractate Rosh Hashanah, pp. 18a-19b—Rabbi Jacob Z. Lauterbach.

SATURDAY EVENING

Opening Prayer—Rabbi Henry Barnstein.
Address of Welcome:
On Behalf of the Chicago Rabbinical Association—Rabbi Joseph Stolz.
On Behalf of the Chicago Federation of Synagogs—Mr. Israel Cowen.
Response—Rabbi Leo M. Franklin.
President's Message—Rabbi Louis Grossman.
Memorial Resolutions: Bernard Sadler—Rabbi Gotthard Deutsch.
Benediction—Rabbi William H. Fineshriber.

SUNDAY MORNING, JUNE 30

Opening Prayer—Rabbi Raphael Goldenstein.
Roll Call.
Reports:
- President—Rabbi Louis Grossman.
- Recording Secretary—Rabbi Abram Hirschberg.
- Corresponding Secretary—Rabbi Louis Wolsey.
- Treasurer—Rabbi Abram Simon.
- Finance Committee—Rabbi Louis Wolsey.
- Investment Committee—Rabbi Abram Simon.
- Solicitation Committee—Rabbi Abram Hirschberg.
- Relief Fund—Rabbi Joseph Stolz.
- Synagog Pension Fund—Rabbi Joseph Stolz.
- Publications Committee—Rabbi Leo M. Franklin.
- Editor of the Yearbook—Rabbi Isaac E. Marcuson.
- Curators of Archives—Rabbi Henry Englander.

SUNDAY AFTERNOON

Reports:
- Synagog Music—Rabbi Jacob Singer.
- Revision of Constitution—Rabbi Isaac E. Marcuson.

SUNDAY EVENING

Address:
- "The Cultural and Social Conditions of the Jews in Serbia"—Dr. Isaac Alcalay, Chief Rabbi of Serbia.

MONDAY MORNING, JULY 1

Opening Prayer—Rabbi Richard M. Stern.
Reports:
- Revision of the Union Prayer-book—Rabbi David Philipson.
- Civil and Religious Marriage Laws—Rabbi Abram Simon.
- Survey of Jewish Religious Conditions—Rabbi Maurice Lefkovits.
- Contemporaneous History—Rabbi Gotthard Deutsch.

MONDAY EVENING

Paper:
- Isaac Leeser—Rabbi Henry Englander.

Round Table:
- Religious Work in the United States Army and Navy—Led by Rabbi Isaac Landman and Rabbi Horace J. Wolf.

Report:
- Jewish Welfare Board Representative—Rabbi William Rosenau.

TUESDAY MORNING, JULY 2

Opening Prayer—Rabbi Harold F. Reinhart.
Reports:
Model Constitution for Congregations—Rabbi Louis Witt.

TUESDAY EVENING

Reports:
Religious Work in Universities—Rabbi Leo M. Franklin.
Synagog and Industrial Relations (Social Justice)—Rabbi Horace J. Wolf
Resolutions Committee—Rabbi Richard M. Stern.

WEDNESDAY MORNING, JULY 3

Opening Prayer—Rabbi Maurice H. Harris.
Report:
Model Constitution for Congregations (concluded)—Rabbi Louis Witt.
Paper:
The Hamburg Prayer-book—Rabbi Joseph Rauch.
Report:
Revision of Constitution (continued)—Rabbi Isaac E. Marcuson.

WEDNESDAY AFTERNOON

Reports:
Revision of Constitution (concluded)—Rabbi Isaac E. Marcuson.
Isaac M. Wise Centenary—Rabbi Joseph Krauskopf.
Systematic Jewish Theology—Rabbi Samuel Schulman.

THURSDAY MORNING, JULY 4

Opening Prayer—Rabbi Charles S. Levi.
Reports:
Descriptive Catalog—Rabbi Emil W. Leipziger.
Tracts—Rabbi Julian Morgenstern.
Responsa—Rabbi Kaufman Kohler.
Army and Navy Prayer-book—Rabbi Isaac S. Moses.
President's Message Committee—Rabbi Edward N. Calisch.
Resolutions Committee—Rabbi Maurice H. Harris.
Advisory Board of Hebrew Union College—Rabbi Samuel H. Goldenson.
Church and State—Rabbi David Lefkowitz.
Special Committee on Publications—Rabbi Julian Morgenstern.
Co-operation with National Organizations—Rabbi Louis Grossman.
Thanks—Rabbi Charles B. Latz.
Auditing—Rabbi Isaac E. Marcuson.
Nominations—Rabbi Samuel Hirshberg.
Election of Officers.
Closing Prayer—Rabbi Edward N. Calisch.
Adjournment.

PROCEEDINGS

The Twenty-Ninth Annual Convention of the Central Conference of American Rabbis, held at Chicago, Ill., June 28 to July 4, 1918, was opened with divine services at Temple Sholom Friday evening, June 28th, 1918.

The opening prayer was delivered by Rabbi Max J. Merritt. The Evening Service for the Sabbath from the Union Prayer-book was read by Rabbi Charles B. Latz. The Conference lecture was delivered by Rabbi Abram Simon (Appendix B). The benediction was pronounced by Rabbi Seymour G. Bottigheimer. The service closed with the singing of *Y'varech'cha*, the music for which was composed by Rabbi Jacob Singer.

SATURDAY MORNING, JUNE 29TH

The Conference assembled for divine services at Temple Emanuel. The opening prayer was delivered by Rabbi Isidore Lewinthal. The Sabbath Morning Service from the Union Prayer-book was read by Rabbi Leonard J. Rothstein. Rabbi Samuel Schwartz read the weekly portion from the Torah. The Conference sermon was preached by Rabbi Samuel H. Goldenson (Appendix C). The benediction was pronounced by Rabbi Marcus Salzman.

SATURDAY AFTERNOON

A Talmudic Discourse based upon the Babylonian Talmud, Tractate Rosh Hashanah, pp. 18a-19b, was led by Rabbi Jacob Z. Lauterbach.

Rabbi Lauterbach discussed a few fundamental principles of the Jewish calendar and the origin of the Jewish Fast-days, the attitude of the rabbis towards the festivals of Chanukkah and

Purim, and the universalistic tendencies advocated by the Pharisaic teachers of the historic significance of the Fast-calendar (Megillat Taanit).

The discussion that followed was participated in by Rabbis Schulman, Cohon, and others.

SATURDAY EVENING

The Conference convened at Temple Sholom at 8:30 o'clock. The opening prayer was delivered by Rabbi Henry Barnstein. An address of welcome on behalf of the Chicago Rabbinical Association was delivered by Rabbi Joseph Stolz. Greetings on behalf of the Chicago Federation of Synagogs were extended by Mr. Israel Cowen. A message from the President of the Federation, Mr. Gustav Freund, expressing regret at his unavoidable absence and extending a cordial welcome to the convention, was read by Rabbi Stolz.

The response to the addresses of welcome was delivered by Rabbi Leo M. Franklin, Vice-President of the Conference.

The annual message (Appendix A) was read by Rabbi Louis Grossman, President of the Conference, and, upon motion, was referred to the Committee on President's Message to be appointed during the convention.

Memorial resolutions in memory of Bernard Sadler, prepared by Rabbi Gotthard Deutsch, were read by Rabbi Henry Cohen. Kaddish was recited by all the members of the Conference in memory of the departed colleague.

The benediction was pronounced by Rabbi William H. Fineshriber.

SUNDAY MORNING, JUNE 30TH

The Conference convened at 10 o'clock. The opening prayer was delivered by Rabbi Raphael Goldenstein. To the roll-call the following ninety-six members answered present during the course of the convention:

Barnstein, Henry
Bernstein, Louis
Bettan, Israel
Bloom, I. Mortimer
Bottigheimer, Seymour G.
Calisch, Edward N.
Coffee, Rudolph I.
Cohen, Henry

Cohen, Simon
Cohn, Frederick
Cohon, Samuel S.
Deinard, Samuel N.
Deutsch, Gotthard
Enelow, Hyman G.
Englander, Henry
Feuerlicht, Jacob
Fichman, David
Fineshriber, William H.
Fox, G. George
Franklin, Leo M.
Franklin, Harvey B.
Freehof, Solomon B.
Freund, Charles J.
Frisch, Ephraim
Goldberg, David
Goldenson, Samuel H.
Goldenstein, Raphael
Grossman, Louis
Gup, Samuel
Haas, Louis
Harris, Maurice H.
Hevesh, Joseph
Hirschberg, Abram
Hirshberg, Samuel
Jacobson, Moses P.
Kornfeld, Joseph S.
Landman, Isaac
Latz, Charles B.
Lauterbach, Jacob Z.
Lefkovits, Maurice
Lefkowitz, David
Leibert, Julius A.
Leipziger, Emil W.
Levi, Charles S.
Levi, Gerson B.
Levinger, Lee J.
Levy, Felix A.
Lewinthal, Isidore
Linfield, Harry S.
Lovitch, Meyer
Mann, Louis L.
Mannheimer, Eugene
Marcuson, Isaac E.
Mark, Jerome
Mayerberg, Samuel Spier
Mazure, Maurice M.
Mendelsohn, Samuel F.
Merritt, Max J.
Messing, Mayer
Meyer, Julius H.
Meyerovitz, Jacob I.
Montaz, Arthur S.
Morgenstern, Julian
Newfield, Morris
Newman, Julius
Nieto, Jacob
Philipson, David
Rappaport, Julius
Ranson, Marius
Rauch, Joseph
Reinhart, Harold F.
Rosenau, William
Rosenthal, Frank L.
Rothstein, Leonard J.
Rypins, Isaac L.
Salzman, Marcus
Schanfarber, Tobias
Schulman, Samuel
Schwartz, Samuel
Simon, Abram
Singer, Jacob
Solomon, George
Solomon, Michael G.
Stern, Richard M.
Stolz, Joseph
Tarshish, Jacob
Turner, Jacob
Ungerleider, M.
Waterman, Philip F.
Weinstein, Aaron L.
Weis, J. Max
Witt, Louis
Wolf, Horace J.
Wolsey, Louis
Zepin, George
Zielonka, Martin

Messages of greetings were read from Rabbis Henry Berkowitz, Montague N. A. Cohen, Solomon Foster, Rudolph Grossman, Adolph Guttman, Abraham Holzberg, Samuel Koch, Kaufman Kohler, Nathan Krass, David Marx, Harry H. Mayer, Louis D. Mendoza, Max Reichler, David Rosenbaum, A. H. Silver and Nathan Stern, and from Miss Jeanette Miriam Goldberg, Mr. Aron Halevy, Mr. Alfred Mack, and Mrs. Janet Simons Harris, President of the Council of Jewish Women.

The following letter from Rabbi Henry Englander, Secretary of the Faculty of the Hebrew Union College, was read and ordered printed in the Yearbook:

Rabbi Louis Wolsey,

Secretary Central Conference of American Rabbis,

MY DEAR COLLEAGUE: I am instructed by the Faculty of the Hebrew Union College to inform the Central Conference of American Rabbis that in order to meet the contingency of students being called to substitute for rabbis on leave of absence for war work, the Faculty of the Hebrew Union College has so arranged its academic schedule that it will be in a position to excuse seven junior students during the first term of the college year and ten senior students during the second term.

In order that the schedule be not disturbed after the term's work has begun, it is necessary that the Faculty be informed, if possible, not later than Sept. 15th as to the number of students who will be needed during the first term, and not later than Jan. 15th as to the number who will be needed during the second term.

Sincerely,

Henry Englander, *Registrar*

It was moved and adopted that a copy of this letter be sent to every member of the Conference.

A message of sympathy was sent to Rabbi Kaufman Kohler, Honorary President of the Conference, expressing the regret of the convention at his inability to be present on account of an accident and praying for his speedy recovery.

It was moved that the appreciation of the Conference be extended to the many colleagues who have responded so freely to the call of our country by enlisting in the Army and Navy, by serving as Chaplains and welfare workers, and in other ways

doing their utmost to be of service in this hour of national need. It was further moved and adopted that the list of names be published in the Yearbook. (p. 273).

The President appointed Rabbi Isaac E. Marcuson to act as assistant Recording Secretary and Rabbi Morris Newfield to act as parliamentarian during the convention.

The President announced the temporary committees of the Conference (p. 13).

The Vice-President, Rabbi Franklin, takes the Chair.

The report of the President, Rabbi Louis Grossman, was then read.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: The year which closes with this session was as exceptional in the history of the Conference as it was in that of this country. The war and the preparations for its accomplishment dominate every thought and activity.

The Conference is affiliated with the Jewish Welfare Board and has endeavored to promote the religious interests of the young men in the camps and cantonments in every manner. Four of our members are active ■■ Chaplains, one was Field Secretary, a large number was in constant touch with the camps in their neighborhood, and an equally large number has volunteered to serve during the summer, and one has resigned his rabbinate and has entered the ranks as a private. In view of the dissatisfaction with the "Abridged Prayer-book for Jews in the Army and Navy," the Executive Board ordered that a Book of Prayers and Devotion be edited to take its place. This book is now in the hands of ■ competent committee, headed by that veteran of prayer-book making, Rabbi Isaac S. Moses, whose services in the cause of American Judaism in that regard have long ago earned our appreciation and respect.

At the October meeting of the Executive Board, Rabbi Charles A. Rubenstein presented a plan for Publicity Service, in order to acquaint the Jewish public with the achievements and progress of Reform Judaism. An invitation to co-operate in this enterprise was extended to the Union of American Hebrew Congregations. Both plan and co-operation, however, are still pending, and have not been developed owing to the present preoccupation of the public mind with other more insistent matters.

In deference to the request made by President Wilson, an appeal was addressed to the members to observe Memorial Day by a solemn service, expressing our fervent loyalty to our country and our certainty that the cause we defend is just, and our conviction that by the ideal of democracy

alone, men and nations alike attain to moral truth and vigor, and our hope that this struggle may chasten the world and bring it that enduring peace for which all righteous men yearn.

This appeal met with unanimous compliance.

As an evidence of the moral alliance which is the substratum of the political between our country and those of the Allies, the Jewish communities of Serbia have delegated Dr. Isaac Alcalay, Chief Rabbi, to visit this country and the eminent gentleman is now on a tour in that spirit. Your President has invited Dr. Alcalay to address this Conference, feeling certain that he will receive a cordial reception at your hands.

With respect to business, I may report that, with the approval of the Executive Board, your President has re-appointed Rabbi Isaac E. Marcuson, Editor of the Yearbook, and that a subvention of one hundred dollars was extended to Dr. David Neumark for the distribution of his book on the Philosophy of the Bible. The contract for the printing of the Yearbook was awarded to the Bacharach Printing Co., on terms which will be reported by the Editor.

Very respectfully submitted,

LOUIS GROSSMAN, *President*

The report was received with thanks and ordered printed in the Yearbook.

The report of the Recording Secretary, Rabbi Abraham Hirschberg, was read.

REPORT OF THE RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: The Executive Board of the Conference held three meetings during the past year—at Buffalo, N. Y., July 4, 1917; at Cincinnati, Ohio, October 23-24, 1917, and at Chicago, Illinois, June 28, 1918, at which the following business was transacted:

The slight misunderstanding between the Conference and the Rodeph Sholem Congregation of New York was amicably settled and the letter of Rabbi Rudolph Grossman to Rabbi Landman, ratifying the agreement, was ordered placed on file.

The Corresponding Secretary was instructed to send a communication to the Department of Synagog and School Extension to the effect that it is the opinion of the Executive Committee that the work of compiling and printing the descriptive catalog ought to be done officially by that department and that none of the expense for the purpose ought to be borne by the Conference.

Rabbi Marcuson was appointed Secretary of the Revision Committee and the matter of compensation was left to the Chairman of the committee.

The Secretary of the Revision Committee was authorized to proceed with the work of setting up the Revised Prayer-book in consultation with a committee to be known as the Printing Committee, this committee to consist of the Chairman of the Revision Committee, the Chairman of the Publications Committee, the President of the Conference, and Rabbi Julian Morgenstern.

Rabbi Rosenau was re-appointed representative of the Conference on the Jewish Welfare Board.

It was decided to send letters to members of the Conference calling their attention to the present condition of our European co-religionists and asking for their further earnest co-operation in the task of raising relief funds.

A committee of three was appointed to consider and present suggestions for subjects of discussion at the next Conference.

A communication was sent by the Executive Board to the Union of American Hebrew Congregations to the effect that it sympathizes with the scheme of publicity service presented by Rabbi Charles A. Rubenstein and is favorably disposed to a proposition of creating a Publicity Bureau and is willing to co-operate with the Union in developing a plan for such a publicity department, provided of course, that such co-operation is desired; and that, in accordance with a resolution adopted at the Buffalo Convention, a committee of five, to be known as the Publicity Committee, will be appointed and to this committee all matters shall be referred which the Executive Board shall desire to be made known in the Jewish and secular press.

A reprint of Vol. II of the Union Prayer-book was ordered made, the number of reprints being left to the discretion of the Chairman of the Publications Committee. The Committee was also empowered to print additional copies of the Sabbath Eve and Morning Services and also of the Haggada Service if necessary.

The Tract Commission was authorized to proceed with tract work with the understanding that on each copy there is to be printed the following statements; "These tracts are prepared and edited by the Central Conference of American Rabbis and the Union of American Hebrew Congregations" and "Published and distributed by the Union of American Hebrew Congregations and the National Federation of Temple Sisterhoods.',

Rabbis Kohler and Grossman were appointed representatives of the Conference on the Board of the National Federation of Religious Liberals

The recommendation made by Rabbi Deutsch in his report on Contemporaneous History was referred to the Tract Commission for action.

The American Jewish Committee was asked to give earnest consideration to the matter referred to in the communication sent by Mr. Oscar S. Heiser, American Consul at Bagdad, to Honorable Abram I. Elkus.

A committee of three was appointed to consider the question of social and religious welfare work in the Army and Navy. The committee presented the following resolutions which were adopted and the Secretary was instructed to communicate the recommendations embodied in the report to the Jewish Welfare Board and request an immediate reply:

(1) That a communication be sent to the Jewish Welfare Board advising them of the many complaints individual rabbis have received concerning the absence of Jewish services in camp. This communication to be presented not in a spirit of criticism, but of helpfulness.

(2) That the Executive Board of the Conference offers the co-operation of the members of the Conference to the Jewish Welfare Board, by which an opportunity shall be given to the rabbis to serve in camps as preachers, counsellors, and general co-workers, and that the Jewish Welfare Board communicate with individual rabbis to this effect when the plan of work has been perfected.

(3) That the Jewish Welfare Board be given to understand that as soon as such a plan of work has been presented by it to the Executive Board of the Conference, the rabbis will be in better position to enter upon the task of making propaganda for the financial support of this work.

(4) Realizing the inevitable necessity of a well-qualified rabbi to the planning and prosecution of such work, the Executive Board of the Conference urges upon the Jewish Welfare Board the advisability of the appointment of such a rabbi for this purpose for no less than a period of six months to begin with, and it stands ready to recommend and secure such a man.

(5) That in view of the agitation going on in favor of separate buildings for Jewish men in camps, the Executive Board communicates to the Jewish Welfare Board its opposition to such a plan, involving as it does the segregation of Jewish men in the United States service.

(6) That the Jewish Welfare Board communicate without undue delay to the officers of the Conference their decision and plans in regard to this matter, so that there be no further loss of time and that the officers of the Conference may know what is being done

and how soon the latter may hope to hear directly from the Jewish Welfare Board.

(7) That the Jewish Welfare Board be respectfully requested as soon as possible to call a special meeting for the consideration of these points and favor the officers of the Conference with a speedy reply.

(8) In the event of a negative or unfavorable answer from the Jewish Welfare Board, the President of the Conference is requested to appoint a special committee of the Executive Board for the purpose of considering this question and devising plans for the proper persecution of this work insofar as the members of the Conference are concerned.

The Treasurer was instructed to purchase $4,000.00 in bonds of the Second United States Liberty Loan.

The letter of Rabbi Grossman to Rabbi Warsaw of Waco, Texas, anent the question of the Bible in the public schools was approved and referred to the Committee on Church and State for record and inclusion in its next report.

It was decided to print the names of places in Mexico where services were held, the names of persons holding such services and also all important documents connected therewith as an appendix in the Yearbook.

The title of Professor Lauterbach's *Shiur* was ordered changed to Talmudic Discourse.

The tentative program presented by the Committee on Program was approved by the Board with the understanding that the Chairman of the committee in conjunction with the President and the Corresponding Secretary be empowered to make such alterations in the program as may be found necessary.

The Executive Board decided to place itself on record as opposed to the erection or maintenance of separate buildings for Jewish soldiers in the various cantonments and the Secretary was instructed to communicate this action to the Jewish Welfare Board.

Rabbis Nathan E. Barasch, Abraham J. Feldman, Michael Fried, Benjamin Friedman, David Goldberg, Samuel Gup, Harry Linfield, Wolf Macht, Jerome Mark, Samuel F. Mendelsohn, Jacob B. Menkes, Louis E. Mischkind, Arthur S. Montaz, Harry R. Richmond, Jerome Rosen, Alexander D. Segel, Jacob Turner, Philip Waterman, and J. Max Weis, were elected to membership in the Conference.

The Executive Board expressed its sympathy with the work of the Committee on Welfare for the Jewish Deaf and its readiness to support the committee in its endeavor to encourage a ministry to the Jewish deaf-mutes.

The Committee on Summer School was instructed to circularize the membership of the Conference, ascertain the desires of the members, formulate its plans and refer its recommendations to the Executive Board for instructions. It was further decided, if it was found that a summer school was desired by the membership, to request the representatives of the Conference on the Advisory Board of the Hebrew Union College to present this matter to the Board of Governors of the Hebrew Union College. The Advisory Board representatives were made members of the Committee on Summer School.

Respectfully submitted,

ABRAM HIRSCHBERG, *Recording Secretary*

The report was received with thanks and adopted.

The report of the Corresponding Secretary, Rabbi Louis Wolsey, was read.

REPORT OF THE CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: The office of the Corresponding Secretary is a sinecure for no one who should be sufficiently possessed to aspire to the distinction.

It was the thought of my predecessor that the work of this office is big and exacting enough to demand the services of an executive clerk who would also handle the publications of the Conference. Your present Corresponding Secretary is of the same opinion. The Conference work is growing to such proportions as to demand eventually a paid officer who can give all his time and strength to the work. It will soon be impossible for any member of this Conference, engaged in the strenuous work of a busy congregation, to also undertake the work of this office.

Despite the heavy work, the expense of the office during the past year has been moderate. The Budget Committee allotted $300 for the office expenditures, and your Secretary during the past year has spent only $289.39, of which amount $113.93 were spent by my predecessor before I took office. In other words your present Secretary actually incurred an indebtedness of $175.46.

Five circular letters were sent to the Executive Board asking for a vote on as many proposals, one bulletin was sent to the members of the Conference, one circular letter asking the members to observe Memorial Day as a Day of Prayer in conformity with the proclamation of the President of the United States, and one letter to the secretaries of congregations asking that they send their rabbis to the convention.

The replies to the circular letter showed that Memorial Day was almost universally observed by a service in the synagogs.

The following answered favorably the letter with reference to paying the rabbi's expenses to the Conference:

Congregation	Rabbi	City
Temple Adath Israel	Joseph Rauch	Louisville, Ky.
Temple De Hirsch	Samuel Koch	Seattle, Wash.
Hebrew Reform	Samuel N. Deinard	Minneapolis, Minn.
Temple Israel	Michael G. Solomon	Gary, Ind.
Euclid Avenue Temple	Louis Wolsey	Cleveland, O.
Keneseth Israel	Jacob Tarshish	Allentown, Pa.
Beth Or	Wm. Lowenberg	Raleigh, N. C.
B'nai Israel	Max J. Merritt	Evansville, Ind.
Oheb Shalom	S. F. Mendelsohn	Huntington, W. Va.
Hebrew Reform	M. J. S. Abels	Altoona, Pa.
B'nai Jehudah	Harry H. Mayer	Kansas City, Mo.
Washington Hebrew	Abram Simon	Washington, D. C.
B'nai B'rith	Marcus Salzman	Wilkes-Barre, Pa.
Hebrew Benevolent	David Marx	Atlanta, Ga.
Vine Street Temple	Isidore Lewinthal	Nashville, Tenn.
Temple Adath Joseph	Louis Bernstein	St. Joseph, Mo.
Society of Concord	Adolph Guttman	Syracuse, N. Y.
Temple Israel	Isaac E. Marcuson	Terre Haute, Ind.
B'nai Jeshurum	David Lefkowitz	Dayton, O.
Mishkan Israel	Louis L. Mann	New Haven, Conn.
Mt. Zion Hebrew	Isaac L. Rypins	St. Paul, Minn.

No doubt there are many other congregations whose names should be included in this report, but these were the only ones that informed this office that such was the case.

It is a pleasure to report that if it was ever complained that the members of this Conference were dilatory in their correspondence, the criticism is now unjust and unfounded. The members are scrupulously prompt and courteous in their replies, and their co-operation very materially lightened the burden of the Corresponding Secretary's office.

In conclusion, I wish to extend my hearty thanks to all the officers of the Conference, more particularly to the President of the Conference, who at all times co-operated with the Secretary and who gave to the problems of my office his earnest attention and best judgment, and to the Editor of the Yearbook, without whose assistance and expert knowledge of Conference affairs, my labor would have been seriously handicapped.

Respectfully submitted,

LOUIS WOLSEY, *Corresponding Secretary*

The report was received with thanks and adopted.

The report of the Treasurer, Rabbi Abram Simon, was presented.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: I take pleasure in presenting my annual report as Treasurer of the Conference. We have now on our roster two hundred and forty-four members. This number does not include one who resigned, two who were suspended for non-payment of dues, and one who passed away. Seven are exempt from dues; on June tenth, one hundred and eighty-two were clear on the books; thirty-four owed for one year; seventeen for two years, and four for three years. Since the books were closed fifteen [redacted] have paid to date.

On the first of March, I complied with the official regulations sent by the Internal Revenue Collector and, inasmuch as no statement or bill was presented, I think it safe to assume that the Conference is exempt from the payment of income tax.

The financial condition of the Conference is most encouraging. A detailed reading of our various funds will reveal a gain of almost five thousand dollars.

Receipts

Cash on hand, June 10, 1917	$2,474.60	
Dues	1,150.00	
Relief Fund	2,150.00	
Publication Fund	6,891.94	
Interest	1,956.15	
Rebate	10.25	
Refunds	83.75	
		$14,716.69

Disbursements

General Expenses	$3,459.17	
Relief Fund	1,453.46	
Publication Account	2,643.98	
Invested	2,000.00	
	$9,556.61	
Cash on hand, June 10, 1918	5,160.08	
		$14,716.69

STATEMENT OF GENERAL FUND

Receipts

Balance on hand, June 10, 1917	$12,000.45	
One-half Dues	575.00	
Interest	192.35	
Refunds	83.75	
Rebate	10.25	
		$12,861.80

Disbursements

General Expenses		3,459.17
Balance on hand, June 10, 1918		$9,392.62

STATEMENT OF RELIEF FUND

Receipts

Balance on Hand, June 10, 1917	$8,477.17	
One-half Dues	575.00	
Interest	1,763.80	
Donations	2,150.00	
		$12,965.97

Disbursements

Pension Fund		1,453.46
Balance on hand, June 10, 1918		$11,512.51

STATEMENT OF DUES

Receipts

Dues from Members		$1,150.00

Disbursements

Relief Fund	$575.00	
General Fund	575.00	
		$1,150.00

STATEMENT OF PUBLICATION FUND

Receipts

Publications	$6,891.94

Disbursements

Publication Expenses	2,643.98
Balance	$4,247.96

STATEMENT OF INTEREST ACCOUNT

Receipts

Interest on Bonds	$97.91	
Interest on Certificates of Deposit	1,762.15	
Interest on Savings Account	96.09	
		$1,956.15

Disbursements

Relief Fund	$1,763.80	
General Fund	192.35	
		$1,956.15

STATEMENT OF CHAPLAIN FUND

Disbursement Balance	$3.02

SUMMARY OF FUNDS

Balance on hand, June 10, 1918:		
General Fund	$9,392.63	
Publication Fund	4,247.96	
Relief Fund	11,512.51	
		$25,163.10
Less overdraft in Chaplain Fund		3.02
		$25,160.08

TOTAL RESOURCES, JUNE 10, 1918

Citizens Savings and Trust Co. of Cleveland, O., 4%	$15,000.00
Baltimore Trust Co., 4%	10,000.00
Security Trust Co., of Detroit, 4%	2,500,00
Detroit Trust Co., 4%	2,500.00
Union Trust Co. of Maryland 4%	8,000.00
Liberty Bonds, U. S., First Issue, 4%	1,000.00
Liberty Bonds, U. S., Second Issue, 4%	4,000.00
Liberty Bonds, U. S., Third Issue, 4¼%	2,000.00
Federal National Bank of Washington (Commercial Account)	386.66
Second National Bank of Washington (Savings Account) 3%	4,773.42
	$50,160.08

Respectfully submitted,

ABRAM SIMON, *Treasurer.*

The report was received with thanks and referred to the Auditing Committee.

The report of the Finance Committee was presented by the Chairman, Rabbi Wolsey.

REPORT OF THE FINANCE COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: It has been the custom of the Conference during the last two years to require a budget of expenses, in order that the various activities may attain the highest efficiency commensurate with the financial resources of the Conference. Due to the fact that the revenues of the Conference were somewhat curtailed this year incident to the non-publication of the first volume of the Prayer-book, the Finance Committee recommended to the Executive Board a revision of the budget as submitted to the Buffalo convention. This revision was had with a view to economy. Whereas the last committee recommended a budget of $4,575.00 for the General Expense of 1917-18, the Executive Board recommended that this amount be curtailed to $3,390.00. The budget as approved at the October, 1917, meeting of the committee was itemized as follows:

Yearbook	$1,800.00
Executive Board	300.00
President's Office	125.00
Treasurer's Office	50.00
Recording Secretary's Office	15.00
Corresponding Secretary's Office	300.00
National Federation of Religious Liberals	100.00
Sundries	300.00
Committees	400.00

This budget was based on estimated receipts of $4,450.00.

As over against this budget, the expenditures for the year ending June 10, 1918, were as follows:

Yearbook	$1,856.96
Executive Board	350.50
President's Office	129.31
Treasurer's Office	63.36
Recording Secretary's Office	13.00
Corresponding Secretary's Office	289.39
Sundries	200.00
Committees	302.24
Total	$3,424.82

In other words, the expenditures were only $34.82 more than we were required to operate upon.

An analysis of the items justifies your Finance Committee in recommending to the Conference an increase of approximately $705.00 for the 1917-18 budget. There seems to be no item of expense that will not be repeated during the coming year, and considering the higher cost of supplies, labor, postage, etc., your Committee recommends the following budget for the General Expense of 1918-1919:

Yearbook	$1,850.00
Executive Board	400.00
President's Office	150.00
Treasurer's Office	75.00
Recording Secretary's Office	15.00
Corresponding Secretary's Office	500.00
Sundries	300.00
Committees	450.00
	$3,740.00

The Finance Committee does not consider it wise or necessary to make a budget for the Publications and Relief Committees for the simple reason that it has been the policy of the Conference to allow the Publications Committee to use its best judgment as to the funds it will need, that Committee providing for the Conference so large a share of its revenues; and the Relief Committee has never been restricted as to the amount of help it must extend to those of our brethren and their families who are in distress. It is highly probable that the income of the Conference will be materially reduced this year on account of the fact that the first volume of the Prayerbook in the revised form, is not yet on the market.

Nevertheless it is fair to conclude that the income during this year will probably be as follows: Dues $1,100.00, Interest $1,900.00, which sums, we believe, will be sufficiently augmented by revenues from the publications to enable the Conference to take care of the General Expense, the Relief and the Publications Expenses.

Respectfully submitted,

LOUIS WOLSEY, *Chairman*
ABRAM HIRSCHBERG
JULIAN MORGENSTERN

The report was received and referred to the Executive Board.

The report of the Investment Committee was read by the Chairman, Rabbi Simon.

REPORT OF THE INVESTMENT COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Investments begs leave to report that the money of the Conference is invested in safe and paying securities. Although the policy of withdrawing its investments in guaranteed first mortgages on properties has lessened its interest, it feels that the Conference will ultimately be the gainer thereby in the satisfaction of the security of its investments. Two Certificates of Deposit amounting to four thousand dollars and paying 4% were invested upon their maturity in the Second Liberty Bonds, bearing the same rate of interest. In the spring of 1918, two thousand dollars were withdrawn from the Savings Account bearing only 3% to purchase an equal amount of the Third Liberty Loan at 4¼%.

Your Committee advises a continuance of the policy of converting such of our securities as are from time to time available in Liberty Bonds during the period of the war.

Your Committee is advised that the Treasurer is retaining a fairly large amount in his Savings Account this year to meet a heavy expense to be incurred in the forthcoming publication of the Revised Prayer-book, Vol. I, as well as a sufficient sum to be called upon to meet additional current expenses.

Your Committee, however, urges that whenever practical and wise the 3% investments be transferred to better paying securities.

Respectfully submitted,

ABRAM SIMON, *Chairman*
LEO M. FRANKLIN
WILLIAM ROSENAU
LOUIS WOLSEY

The report was received and referred to the Executive Board.

The report of the Solicitation Committee was read by the Chairman, Rabbi Abram Hirschberg.

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Solicitation of Funds begs leave to submit the following as its report for the year 1917-18:

Receipts	$2,160.00
Expenditures	48.50
Balance	$2,111.50

The Committee takes pride in the fact that the receipts show a net gain of more than $200.00 over those of last year and more than $500.00 over those of the year before. This is especially gratifying in view of present conditions and the constantly increasing appeals for worthy causes that almost daily tax the generous purse of American Jewry. It is indicative of the sacrificial spirit of the times and the ever-readiness of our co-religionists to respond liberally to all the calls that are made upon their generosity. Your Committee, however, is not quite satisfied with the results achieved, gratifying though they are, and believes that a much larger sum of money could be gathered in were a better plan devised for the solicitation and collection of this fund. The numerous letters from all parts of the country, accompanying the subscriptions and expressing deepest appreciation of the American rabbinate, are evidential of the attitude of our co-religionists and their readiness to respond when proper appeal is made for their sympathetic encouragement and financial support. We append herewith a detailed list of contributors and their contributions.

Respectfully submitted,

ABRAM HIRSCHBERG, *Chairman*

RELIEF FUND RECEIPTS, 1917-1918.

Alabama

BENTON—
J. J. Cadden..... $5.00

MONTGOMERY—
Congregation Kahl
Montgomery..... 25.00

MOBILE—
Congregation Shaarai
Shomayim..... $5.00

Arizona

TUCSON—
Lionel M. Jacobs..... 5.00

Arkansas

HELENA—
Congregation Beth El.... 2.00

PINE BLUFF—
Congregation Anshe Emeth 5.00

FT. SMITH—
United Hebrew
Congregation..... 10.00

LITTLE ROCK—
Charles T. Abeles..... 10.00
Congregation B'nai Israel. 10.00

California

LOS ANGELES—
E. M. Riese..... 10.00
Congregation B'nai B'rith 10.00
SACRAMENTO—
Isidor Cohen..... 5.00
SAN FRANCISCO—
Philip Anspacher..... 5.00
I. N. Hellman..... 25.00
Temple Emanuel..... 10.00
H. Weinstock..... 5.00
Otto Irving Wise..... 5.00
STOCKTON—
Mrs. M. S. Arndt..... 5.00
Temple Israel..... 5.00

Colorado

DENVER—
Herman Goldsmith..... 5.00
Dr. Robert Levy..... 5.00

Connecticut

NEW HAVEN—
Jacob J. Newman..... 5.00
Isaac M. Ullman..... 5.00

District of Columbia

WASHINGTON—
M. Goldenberg..... 5.00
Jos. Strasburger..... 5.00
Washington Hebrew Congregation..... 5.00

Georgia

ATLANTA—
Hebrew Benevolent Congregation..... 10.00

Illinois

BLOOMINGTON—
Oscar Mandel..... 5.00
Moses Montefiore Congregation..... 5.00
CHICAGO—
Anshe Mayriv Congregation..... 10.00
A. G. Becker..... 5.00
Eva Browarsky..... 5.00
B. D. Eisendrath..... 5.00
Gustave Freund..... 5.00
Elias Greenebaum..... 5.00
Barney Greenwood..... 5.00
Joseph S. Hartman..... 5.00
M. M. Hirsch..... 10.00
Isaiah Temple..... 15.00
Adolph Kraus..... 5.00
Mrs. E. Mandel..... 5.00
Mrs. M. Rosenfeld..... 5.00
Toby Rubovitz..... 5.00
Mrs. C. H. Schwab..... 5.00
Charles Shaffner..... 5.00
Philip Stein..... 5.00
Adolph Stein..... 5.00
Temple Sholom..... 15.00
Zion Congregation..... 10.00
DANVILLE—
Temple Beth El..... 5.00
PEORIA—
Congregation Anshe Emeth..... 25.00
GALESBURG—
Jewish Ladies' Aid Society 5.00

Indiana

EVANSVILLE—
Abe Strause..... 5.00
B'nai Israel Congregation. 10.00
FT. WAYNE—
Achduth V'Sholom Congregation..... 10.00
Leopold Freiburger..... 5.00
GARY—
Temple Israel..... 5.00
GOSHEN—
N. Salinger..... 5.00
INDIANAPOLIS—
G. A. Efroymson..... 5.00
Indianapolis Hebrew Congregation..... 25.00
Edward A. Kahn..... 5.00
Henry Kahn..... 5.00
Henry Rauh..... 5.00
S. E. Rauh..... 5.00
Joseph Wineman..... 5.00
KOKOMO—
J. S. Levi..... 5.00
LAFAYETTE—
Julius L. Loeb..... 5.00
LIGONIER—
S. J. Strauss..... 5.00
MT VERNON—
Mt. Vernon Temple Sisterhood..... 2.00
TERRE HAUTE—
Temple Israel..... 5.00
WABASH—
Hebrew Ladies' Benevolent Society..... 5.00

Iowa

DAVENPORT—
B'nai Israel Congregation. 5.00
DES MOINES—
Mrs. Babette Frankel.. .. 10.00
DECORAH—
Ben Bear..... 5.00
KEOKUK—
J. B. Weil..... 2.50
SIOUX CITY—
Davidson Brothers..... 5.00
Mt. Sinai Congregation... 5.00
Sisterhood Mt. Sinai Congregation..... 5.00

Kansas

SALINA—
Stiefel Bros..... 5.00

Kentucky

DANVILLE—
Pushin Bros..... 5.00
LOUISVILLE—
Bernard Bernheim..... 10.00
I. W. Bernheim..... 50.00
Congregation Adath Israel..... 25.00

Louisiana

NEW ORLEANS—
M. A. Stern..... 5.00
Touro Synagog..... 10.00

Maryland

BALTIMORE—
Wm. Levy..... 5.00
Oheb Sholom Congregation 15.00
Baltimore Hebrew Congregation..... 25.00

Massachusetts

SPRINGFIELD—
N. Isenburg..... 5.00

Michigan

BAY CITY—
L. C. Oppenheim..... 5.00
GRAND RAPIDS—
G. A. Wolf..... 2.50
LANSING—
Joseph Gerson..... 5.00
SAGINAW—
Max Heavenrich..... 5.00

Minnesota

MINNEAPOLIS—
Isaac Weil..... 5.00

Mississippi

MERIDIAN—
Threefoot Bros 5.00
VICKSBURG—
Anshe Chesed
Congregation..... 30.00
Ladies' Hebrew
Benevolent Association. 5.00

Missouri

JOPLIN—
Joplin Sisterhood..... 5.00
KANSAS CITY—
Alfred Benjamin..... 5.00
Julius Davidson..... 5.00
Congregation B'nai Jehuda 25.00
W. S. Ney..... 10.00
LOUISIANA—
Jewish Congregation 5.00
Michaels Bros..... 5.00
ST. LOUIS—
M. Shoenberg..... 5.00
Temple Israel.....100.00

Montana

CHATEAU—
Julius Hirschberg..... 5.00

Nebraska

LINCOLN—
Morris Friend..... 5.00
Jewish Ladies' Aid Society 10.00
S. D. Mayer..... 5.00
OMAHA—
I. Gluck..... 5.00
Morris Levy..... 5.00
Congregation of Israel.... 5.00

New Jersey

NEWARK—
B'nai Jeshurun
Congregation..... 5.00
Max Hertz..... 5.00
Louis Plaut..... 5.00
Abraham Rothschild..... 5.00
Louis Schlesinger..... 5.00

New Mexico

CUBA—
A. Eichwald..... 5.00

LAS VEGAS—
D. Winternitz..... 5.00

New York

ALBANY—
S. W. Rosendale..... 5.00

BUFFALO—
Emanuel Boasberg..... 5.00
August Keiser..... 5.00

FAR ROCKAWAY—
Temple Israel..... 20.00

GLOVERSVILLE—
Harry J. Louis..... 5.00

NEW YORK—
Mrs. A. Abraham..... 5.00
Ben Altheimer..... 5.00
Mrs. J. B. Bloomingdale.. 5.00
Free Synagog..... 5.00
J. B. Greenhut..... 5.00
Mrs. L. Kohns..... 5.00
Edward Lauterbach..... 5.00
Emil S. Levi..... 5.00
Max Ottinger..... 5.00
Cyrus Sulzberger..... 10.00
Temple Beth El..... 25.00
Temple Emanuel.....200.00
Temple Israel..... 25.00
Temple Rodeph Sholom... 50.00
Ludwig Vogelstein..... 5.00
Charles T. Wise..... 5.00

NIAGARA FALLS—
Silberberg Bros..... 5.00

ROCHESTER—
Congregation B'rith Kodesh..... 5.00

North Carolina

GOLDSBORO—
Congregation Oheb Sholom 5.00

GREENSBORO—
Bernard M. Cone..... 5.00

Ohio

AKRON—
Maurice Krohngold..... 5.00

BELLAIRE—
Sons of Israel Congregation 5.00

CANTON—
Miss Mary Stern..... 5.00

CINCINNATI—
Samuel Ach..... 5.00
Isaac Bloom..... 1.00
Congregation Bene Israel. 12.50
J. Walter Freiberg..... 10.00
A. W. Goldsmith..... 5.00
Sigmund Hoenig..... 5.00
H. Jonap..... 5.00
Mrs. Louis Mayer..... 5.00
Henry Meis..... 2.50
Nathan Meis..... 5.00
Mrs. H. A. Seinsheimer... 5.00
Charles Shohl..... 5.00
Meyer Silverglade..... 5.00
J. Newton Trager..... 5.00
Samuel W. Trost 5.00
Eli Winkler..... 10.00
Maurice Freiberg..... 10.00

CLEVELAND—
Euclid Avenue Temple.... 25.00
Julius Fries..... 5.00
Dr. Aaron Hahn..... 10.00
Sigmund Joseph..... 5.00
B. Mahler..... 5.00
Harry New..... 5.00
The Temple..... 5.00

Ohio—Continued

COLUMBUS—
B'nai Israel Congregation. 20.00
Fred Lazarus..... 5.00
DAYTON—
F. J. Ach..... 5.00
Congregation K. K. B. Y. 25.00
HAMILTON—
Felix Kahn..... 5.00
Ben Strauss..... 5.00
Sam. Kahn..... 5.00
STEUBENVILLE—
Frank S. Loeb..... 5.00
TOLEDO—
M. H. Lemfert..... 5.00
Collingwood Ave. Temple. 10.00
YOUNGSTOWN—
Clarence J. Strauss..... 5.00

Oregon

PORTLAND—
Congregation Beth Israel. 25.00

Pennsylvania

ALLENTOWN—
Chas. Kline..... 5.00
BRADDOCK—
Braddock Lodge I. O. B. B. 5.00
Ladies' Auxiliary I. O. B. B. 5.00
HAZELTON—
Beth Israel Congregation. 5.00
PHILADELPHIA—
Congregation Rodeph Sholom..... 25.00
Reform Congregation Keneseth Israel..... 25.00
Samuel Snellenburg 5.00
Albert Wolf..... 10.00
Federation of Philadelphia 10.00
PITTSBURGH—
Louis I. Aaron..... 5.00
V. H. Cohn..... 5.00
Philip Hamburger 5.00
Isaac Kaufman..... 5.00
Marcus Rauh..... 25.00
A. J. Sunstein..... 15.00
A. Leo Weil..... 5.00
Mrs. Ida Weil..... 5.00
WILKESBARRE—
S. J. Strauss..... 5.00

Rhode Island

PROVIDENCE—
Mrs. C. Misch..... 5.00

South Carolina

CHARLESTON—
Congregation Beth Elohim 25.00
Melvin M. Israel..... 5.00
Julius M. Visanska..... 5.00
MANNING—
Miss Annie R. Loryea.... 5.00
Mrs. M. L. Barnett..... 5.00

Tennessee

MEMPHIS—
Joseph Newburger..... 5.00

Texas

DALLAS—
Sanger Bros..... 5.00
EL PASO—
Temple Mt. Sinai..... 25.00
GALVESTON—
Congregation B'nai Israel. 25.00
E. Lasker..... 5.00
HOUSTON—
Congregation Beth Israel. 25.00
Sam Levy..... 10.00
Levy Bros 5.00
SAN ANTONIO—
Oscar Berman..... 5.00

Utah

SALT LAKE CITY—
Congregation B'nai Israel. 25.00

Virginia

RICHMOND—
L. Z. Morris..... 5.00
Philip Whitlock..... 5.00

West Virginia

HUNTINGTON—
J. Broh..... 5.00

Wisconsin

APPLETON—
Louis J. Marshall..... 5.00
MILWAUKEE—
Philip Carpeles 5.00
Congregation Emanu El.. 25.00
Max Landauer..... 5.00
Morris Miller..... 5.00
Herman Rosenbaum.....10.00
Nat. Stone 5.00

The report was received with thanks and ordered printed in the Yearbook.

The report of the Committee on Relief Fund was read by the Chairman, Rabbi Stolz.

REPORT OF COMMITTEE ON RELIEF FUND

To the Central Conference of American Rabbis.

GENTLEMEN: Your Committee on Relief Fund begs leave to report as follows:

In his presidential message delivered at Chicago just twenty-five years ago, Rabbi Isaac M. Wise reminded the Conference, then in the third year of its existence, that the first object of the Central Conference of American

Rabbis was "to establish a Fund for the support of aged and retired ministers of our faith," and that though there was a Board of Trustees, there was no Fund, and that nothing effectual had been done to raise one. Thereupon, he suggested that the Union Prayer-book which was to be presented to that convention as manuscript become the property of the Conference and be sold at a profit of twelve per cent, two per cent of which shall be devoted to publication expenses and ten per cent to the fund for the support of the retired ministers of our faith. This may not be a large income, he continues, but it will be steady, and according to the law of *Ma'aser Oni*, and it will do away forever with the abuse of realizing profit out of prayer-books, and of copyrighting supplications addressed to Almighty God and belonging to Him only." (Yearbook IV, see pages 25 and 27.)

Thanks to this practical foresight of our founder and this idealistic consideration of our first President for his unfortunate colleagues, it is our pleasure to report that after paying pensions steadily for nearly a quarter of a century, our Relief Fund now amounts to $36,399.01 safely invested under the guidance of the Investment Committee with the sanction of the Executive Board, and in the keeping of the Treasurer.

We received during the past fiscal year the sum of $4,450.30, namely:

One-half membership dues	$ 575.00
Interest	1,763.80
Solicitation	2,111.50
Total	$4,450.30

During this same period $1,453.46 was disbursed from the Relief Fund in the granting of five pensions, the largest number granted any one year during the existence of the Conference. Our beneficiaries were two widows of members, the full orphans of a deceased member, an aged member and his wife, and a member who is the head of a family and who is prevented from following his calling by reason of a permanent disability.

This leaves a net increase during the year of $2,981.84 which is $12.99 less than the increase of the preceding year.

An application for pension has been received from an aged member of the Conference who is unable to officiate any longer on account of illness and other infirmaties. Upon the unanimous recommendation of the Committee, the Executive Board at its pre-conference meeting voted him a pension of $300 per annum beginning March 1, 1918.

It is gratifying to report that merely by means of a circular letter 58 congregations, 8 sisterhoods, 1 B'nai Brith Lodge, the Federation of Philadelphia Charities, and 153 individuals residing in 37 different States contributed to our Relief Fund sums ranging from $200 downwards. The total amount was $2,160 an increase of $211.55 over last year, and we herewith express our gratitude to each and every one of these donors for

this practical expression of their appeciation of the duty of making provision for the teacher in Israel during the period of his old age, infirmity and disability to serve.

We are confident that many more congregations, sisterhoods, lodges, federations and individuals would esteem it a privilege to contribute to this Fund if the spoken word supplemented the circular letter, and we herewith recommend that when the Committee on Solicitatilon of Funds sends its annual letter to our prospective patrons a special letter be sent to each member of the Conference calling attention to this report and requesting an oral presentation of the matter to the proper authorities of the congregation. The sum requested is so small that not one congregation represented in this Conference should fail to respond to our appeal for so just and worthy a cause.

Respectfully submitted,
JOSEPH STOLZ, *Chairman*
RUDOLPH I. COFFEE
WILLIAM H. FINESHRIBER
MORRIS NEWFIELD
TOBIAS SCHANFARBER

The report was received with thanks and adopted.

The report of the Commission on Synagog Pension Fund was read by the Chairman, Rabbi Stolz.

REPORT OF THE COMMISSION ON SYNAGOG PENSION FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your special Commission on Synagog Pension Fund appointed to act in conjunction with a similar Commission of the Union of American Hebrew Congregations begs leave to report as follows:

In accordance with the resolution of the last Conference, "to express to Mr. Jacob H. Schiff in some befitting manner our profound appreciation of his reverence for the Jewish ministry and our sincere admiration for the traditional Jewish method he chose on his seventieth birthday to manifest his gratitude to Divine Providence," an appropriate letter was written to Mr. Schiff, and in his reply of July 25, 1917, he expressed his appreciation and added, "I am glad that progress is being made. I shall hope that it may be possible to finish the preparatory work yet to be done, before long, and that the final intention of the Fund shall become possible before the end of the coming winter."

We keenly deplore the death of Mr. Edward L. Heinsheimer, Chairman of the Joint Commission, who has for years shown a deep interest in the creation of a Rabbinical Pension Fund, who was thoroughly familiar with our

ideals and plans, and who heartily wished for their speedy realization.

I We recommend that a letter of sympathy and appreciation be sent his bereaved family. Mr. J. Walter Freiberg, President of the Union of American Hebrew Congregations, appointed Mr. Ralph Mack as Chairman of the Synagog Pension Fund to fill the vacancy created by the death of Mr. Edward L. Heinsheimer.

The Synagog Pension Fund has thus far received from:

Jacob H. Schiff	$100,000.00
Mrs. Sol Fox	1,000.00
Judge Julian W. Mack	250.00
Mrs. Julian W. Mack	250.00
Mrs. Millard W. Mack	250.00
Julius Rosenwald for expenses of an actuary	250.00
Louis Marshall for expenses of an actuary	250.00
Interest	4,405.99
Total	$106,655.99
Expenses for sundries	96.74
Balance	$106,559.25

of which $104,500 is invested in Third Loan United States Liberty Bonds bearing 4¼ % interest.

It is gratifying to report that the very first contribution to this fund was made by Mrs. Julian W. Mack in commemoration of the seventieth birthday of her father, Mr. Solomon Fox. Shortly thereafter Judge Julian W. Mack added his contribution of $250 upon the occasion of his fiftieth birthday, in memory of his father-in-law; and upon the first anniversary of Mr. Solomon Fox's death, his widow contributed $1,000 to the Fund in his memory, and his daughter, Mrs. Millard W. Mack, $250.

We herewith express to these donors our keen appreciation of their discriminating judgment in the selection of the most fitting method of honoring the noble man who took so keen an interest in the Synagog and in the education of rabbis and who fostered so deep a reverence for the teacher of the Torah, and we recommend that the Executive Board

II convey information of this action to Mrs. Solomon Fox and family.

In compliance with the action of the last Conference, another explanatory circular and questionnaire printed both in English and Yiddish and urgently requesting a reply before October 1, 1917, were sent out both to those rabbis whose names had been secured before and to 248 other additional rabbis whose names were obtained from the latest Jewish Publication Society Yearbook.

Altogether seven series of letters and questionnaires were distributed for us by the office of the Synagog and School Extension Department. 1956 communications were sent out with the following total results:

Number with complete information	405
Number with incomplete information	133
Number unanswered	346
Deceased, retired or not interested	35
Returned by Post Office	53

III Basing its conclusions upon the above data, your Committee would recommend that a meeting of the Joint Commission be called at the earliest date possible to consider carefully:

(*a*) The advisability of submitting the data which we possess to the actuary for his conclusion;

(*b*) The feasibility of presenting to the next Council of the Union of American Hebrew Congregations, which is to meet in Boston in January, 1919, a definite scheme for raising the funds necessary to put the plan in operation within the near future.

It is true that at first blush these do not seem propitious times for the raising of a large sum of money for a Rabbinical Pension Fund. And yet there never was a time when people gave large sums to public causes as willingly and as frequently as now; there never was a time when so many people understood the meaning and implication of *Z^edaka*; there never was a time when both public and private institutions and corporations were as conscious of their duty and privilege to make ample and timely provision for the aged and infirm.

The Episcopalians, Methodists, and Presbyterians did not abandon their pension projects when the war broke out, but continued to prosecute them with zeal and with excellent results. And the Joint Commission ought now to consider carefully whether, at a time when people are thinking in terms of billions, it is not advisable to prepare the machinery that is to bring our hopes and wishes to a speedy consummation.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*
RUDOLPH I. COFFEE
WILLIAM H. FINESHRIBER
MORRIS NEWFIELD
TOBIAS SCHANFARBER

The report was received with thanks and the recommendations were taken up seriatum.

Recommendation I was adopted by a rising vote.

Recommendation II was adopted.

Recommendation III was adopted.

It was moved and adopted that the thanks of the Conference be extended to the Department of Synagog and School Extension for its assistance in furthering the work of the Synagog Pension Fund.

The report of the Committee on Publications was read by the Chairman, Rabbi Franklin.

REPORT OF THE COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Publications begs leave to report as follows:

Although no new publications have been issued by the Conference during the year covered by this report, and despite the fact that the total volume of sales fell from $8470.55 during the year ending June 1, 1917, to $7054.58 during the current year, the work of your Committee has, none the less, been exceedingly arduous and has compelled the very closest attention.

While there has been a slight diminution in the sales of most of our publications, the large difference in total sales between last year and this must be accounted for by the fact that Union Prayer-book, Vol. I, has been practically out of print and so we have had no appreciable returns from that source. That the demand for the book has, however, not fallen off is indicated by the fact that during the year we have sold 6294 copies of the Sabbath Evening and Morning Service which has been used as a makeshift by many congregations who would have bought the larger book had it been available. It is to be very greatly regretted that the book has been out of the market for so long a period, and the Conference is to be congratulated upon the fact that, due to the arduous and painstaking labors of the Revision Committee, the new book is now practically ready for the press and will, in all likelihood, be ready for distribution at the opening of the fall season.

In this connection we would say that it seems eminently desirable that every effort should be made by the Conference and its constituent members to replace the old volume by the new in the congregations throughout the land as speedily as possible. In the first place this should be urged for the sake of the congregations using the book. The new volume will be in every sense an improvement upon the old, as will no doubt be brought out in the formal report of the Revision Committee. Moreover, it will be impossible to secure further copies of the present book, new members affiliating themselves with congregations and purchasing the new edition would have a prayer-book very different from that used in the pulpit and by their fellow-members. This would create considerable confusion in the service and ought to be avoided.

From the standpoint of the Conference it is highly important that the change be made as soon as possible. Upon this revision a large sum of money has already been spent, and by the time the book is off the press several thousands more will have been added to the original outlay. In order that this money may be as speedily as possible brought back into the Conference treasury, the new books must be sold in large numbers. Your Committee therefore recommends that a letter be sent to all the members of this Conference and to the officers of congregations using the Union Prayer-book, urging them to replace the old volume by the new and further suggesting that, wherever possible, the congregation, rather than the individual, should purchase the book. The publication of the new book should also be given wide publicity in the Jewish Press. During the year the Union Prayer-book has been introduced in 11 congregations, making a total of 362 congregations and institutions using it.

I

In this connection we beg to call attention to the fact that frequent inquiries have come to your Committee as to whether any allowance shall be made for the old books when new ones are substituted for them. As a general principle your Committee feels that no such allowance should be made. The price of printing and binding is so high that a considerable edition of the new books will have to be sold before the original cost is met.

However, a careful study of the situation leads us to make the following recommendation,—that where books are ordered by congregations in quantities of fifty or more, a discount of 15% be allowed for all old books returned.

II

Union Prayer-book, Volume II

While it was hoped by your Committee that no reprinting of the present Union Prayer-book, Vol. II, would be necessary, we find that we have not enough stock on hand of the present volume to supply the probable demand for the coming fall Holidays. Assuming that the revised manuscript of this volume will be ready for the press in time for distribution for the fall Holidays of 5680, that is, not later than August 15, 1919, we have been authorized by the Executive Board to make reprints of the present volume in such quantities as in the discretion of the Publications Committee and the Sales Agent may seem advisable.

A recent examination of our stock indicated that we had on hand several hundred unbound copies of Union Prayer-book, Vol. I and II, printed on India paper, and originally intended to be bound in a single volume, the price of which was fixed by the Conference some time ago at $5.00 With the new edition about to be issued, it was perfectly plain that these sheets would remain as so much dead stock upon our hands. At the suggestion of our Sales Agent, however, it was decided to bind up these books in separate volumes to be sold at retail at the price of $2.00 per volume. The result is that we have completely exhausted our supply of Vol. I, in this

edition. We will undoubtedly have more calls for Vol. II, before the coming fall Holidays than we shall be able to supply; in this way, not only ridding ourselves of stock that would ordinarily have been unsalable, but actually doing so at a handsome profit to the Conference. The foresight of your Sales Agent in this matter is to be especially commended.

Sabbath Evening and Morning Service.

We have already indicated that the sales of the Sabbath Evening and Morning Service were exceedingly large this year due to the fact that the larger volume of the Prayer-book was not available. We still have on hand about 1100 copies of this book in disposing of which we should have little difficulty. However, the question touched upon in our last report as to the advisability of reprinting separately the Sabbath Evening and Morning Service when the new book is issued must now be decided. That the existence of the smaller volume militates against the sale of the larger book there can be no doubt, and that it seriously cuts into the income of the Conference is obvious. Omitting altogether any consideration of the latter point, the question is worthy of consideration as to whether it would not be better to encourage congregations to purchase books containing the full service than for the sake of saving a very small amount of money to secure this abridged edition. It is the suggestion of your Committee, therefore, that for the present at least no separate reprint of the Sabbath Evening and Morning Service of the new edition of the Prayer-book be made. However, should a real demand for the book appear, the Executive Board shall be authorized to order it published, the price thereof to be placed at fifty cents, except when ordered in quantities of 100 or more, in which case a discount of 15% shall be allowed.

III

Week Day Service

Acting upon the suggestion of your Publications Committee in last year's report, the Conference has already decided not to reprint in a separate volume the Week Day Service. Perhaps for the same reason that the sales of the Sabbath Evening and Morning Service increased during the past year, has it been true that there has been a greater demand for a Week Day Service this year than at any time during the previous three years. We sold this year a total of 695 copies of the Week Day Service, and we still have on hand 182 copies of the book. These will perhaps be disposed of before the new volume is on the market.

Prayers For Private Devotion

The total sales of this book during the year past amounted to 327 copies against 659 in the previous year. Even this small number of books would not have been disposed of had not a number of large congre-

gations, acting upon the suggestion of this Committee in its last report, presented these volumes to the members of their confirmation classes. It is a serious reflection upon the devotional spirit of the Jew in America that this book, which ought to find a place in every Jewish home, has so small a demand at the hands of the people.

It cannot be due to the fact that the book is without intrinsic value. As a matter of fact, the prayers in this volume are exceptionally well written and they are made for occasions when more than ordinarily the normal man and woman is moved to prayer. There is scarcely one of us but who is asked time and time again for a proper prayer to be said in the sick room or at the grave of some loved one, or on occasions of special happiness in the family life, etc. The book of Personal Prayers is an answer to all of these needs, and we can only conclude that its apparent unpopularity is due to the fact that its existence is not known.

We believe that the individual rabbi could do more than anyone else to popularize this book among his people. Merely calling attention to the fact that such a volume exists would surely result in an increased sale of it among the members of our various congregations. Our Sales Agent has advertised the book in his annual calendar and in a special circular. But after all these mediums of publicity reach only a comparatively limited number of people.

It is the opinion of your Committee on Publications that our Sales Agent should be urged to give publicity to the existence of this book in some of the more widely circulated Jewish weeklies, and if he cannot afford to do so, that the Conference should undertake to reimburse him for the
IV expense of this advertising. We have on hand at the present time more than 3000 copies of this book, and if the present rate of sales continues, it will require more than ten years to dispose of them.

The Union Haggada

At the last Conference your Committee was empowered to reprint the Union Haggada in an edition of from three to five thousand copies. A careful survey of the situation indicated, however, that we would have enough of these books to supply the needs of the Passover of the current year, and that an immediate reprinting was therefore not necessary. Moreover, it was held by many that the Haggada should in some respects be revised before a new edition is printed. Such a new edition is imperative before next Pesach, and as the work of revision would not necessarily be arduous, your Committee recommends that a Committee on the Re-
V vision of the Haggada be appointed at once; that a letter be addressed to all members of the Conference asking that suggestions as to possible changes in the book be sent to this Committee not later than September 15th; that the Committee take into consideration all such suggestions as may be submitted to it; that it send a manuscript of the amended passages

to all members of the Conference asking for further opinions, criticisms, etc. that it be understood that all such suggestions be in the hands of the Committee not later than January 1st. Whereupon your Committee shall have power to reprint the new edition with such changes as may have been agreed upon.

Should this suggestion fail of endorsement at the hands of this Conference, then your Committee recommends that an edition of from
VI three to five thousand copies of the present book be printed in time for distribution for next Pesach.

In this connection it must be noted that just before Pesach the cloth-bound edition of the Haggada had been exhausted, and nothing remained but the cloth-gilt edition for which there had at no time been a ready sale. At the suggestion of our Sales Agent, and with the approval of your President it was decided as an emergency measure to sell the few remaining copies of the cloth-gilt edition at the price heretofore charged for the plain cloth. This made a difference of but 7 cents per copy to the Conference, and helped us to dispose of a number of books that would otherwise have been unsalable.

Union Hymnal

Despite the fact that most of the larger congregations are supplied with the Hymnal, the number called for this year was slightly in excess of the previous year. We sold this year 3246 copies of the book, a fact that testifies that it is being found fairly satisfactory in a large number of congregations and religious schools.

However, we must frankly face the fact that the book does not quite measure up to requirements, and it is hoped that the Revision Committee, appointed in conformity with last year's recommendation of the Publications Committee, will not hesitate to omit from the book many songs now contained therein that are either unsingable or for other reasons undesirable, and that it will add to the number some songs including, especially, our national anthem that should never have been omitted from such a book.

However, it is eminently important that the work of revision go forward with all expedition inasmuch as we have on hand just enough of the present volume to supply the probable demand during the coming year. We ought not reprint the book in its present form, but at the same time we should not permit the book to be off the market even for the shortest period.

It will be of interest to the members of the Conference in this connection to know than when all the copies of this book now on hand shall have been disposed of, we will just about have paid for the cost of the original volume. This is no reflection upon those who had charge of the editing and publication of this work but it is set forth with the idea of emphasizing the fact that the business of the Conference should be carried on in a business-like way, and that the overhead expense incident to publication should be very carefully watched. If this is not done we shall lose money on our publication enterprises rather than make the small profits

upon which we depend to carry on our relief and educational work, and to meet the current expenses of the Conference. Your Com-
VII mittee therefore recommends that a new edition of the Hymnal be printed during the coming year, if possible, in its revised form, and if not, then from the present plates, in such numbers as in the discretion of the Sales Agent and the Publications Committee may seem best.

Minister's Hand Book.

The Minister's Hand Book, which came from the press just about one year ago, has served a useful purpose among the younger rabbis. 164 copies of the book were sold this year, mostly to rabbis, and a few to christian ministers. The book can hardly be regarded as one that will have a large sale, but it will no doubt eventually repay the cost of its production.

Free Publications, Etc.

During the year your Committee has had a large number of requests for free publications, all of which have been carefully scanned. Only in cases where it was clearly apparent that the request was one that should be honored was it given favorable consideration. The Conference has by no means been niggardly in its attitude about furnishing books to eleemosynary and educational institutions, but every case has been handled according to its merits.

There is a tendency on the part of many institutions to ask undue consideration from the Conference in regard to its publications. This manifests itself in two ways,—in the first place, in the requests just noted for free publications, and in the second, for permission to interleaf our publications in some special way to accord with their special needs or desires.

Your Executive Board at its meeting in October, 1917, laid it down as its policy to grant no further requests on the part of congregations or individuals for the privilege of adding to or abridging our publications in such manner as might be construed as a disregard for our copyright.
VIII It is the recommendation of your Committee that the Conference put itself on record as being opposed to granting permission to any individual or congregation to change the character of our publications or to reprint any part of them under conditions that would tend directly or indirectly to change the character or interfere with the sale of the original books.

Nonetheless, we are glad to report a most hearty co-operation along these lines between the Conference and the Union of American Hebrew Congregations. At the request of Rabb Zepin, the Executive Board recently gave the Department of Synagog and School Extension permission to include in its forthcoming Kindergarten Manual two selections from the Union Hymnal. Credit will of course, be given to the Hymnal as the source of these hymns.

In this connection we beg to call your attention to another request that has come to our Committee through Rabbi Zepin. It is the desire of the National Federation of Temple Sisterhoods to furnish every member of the society with a copy of the Union Haggada for the purpose of inducing them to hold a Seder service in their homes. The distribution of the Haggada would be the last step in an elaborate propaganda continuing probably for a number of weeks. It is to form a part of the Federation Holiday Observance campaign.

Rabbi Zepin writes to the Committee that great care would be taken that the free distribution of these Haggadas should not hamper the sale of the Conference volume. For that reason it is asked that permission be granted the Department of Synagog and School Extension to print an unbound pamphlet of the Haggada containing at the utmost sixteen pages, and to have no illustrations nor music nor any of the historical notes found in the Conference edition. In other words, it is not the purpose of the Union to produce a pamphlet that is likely to be preserved. Attention is called to the fact that since it is impossible to conduct a Seder with but one book, it is likely that families desiring to introduce the Seder will order regularly bound books from the Conference Sales Agent. As the mailing list of the Department of Synagog and School Extension contains 44,000 names, that many of the pamphlet reprints are required.

Another suggestion is that permission might be given instead of reprinting the Haggada in pamphlet form, to reprint it as an insert in the Union Bulletin. In this case Rabbi Zepin writes that he will see to it that full credit is given to the Conference for its courtesy, and that the Bulletin will contain proper advertisement of the bound book, and also an order blank so that the same may be conveniently ordered from the Bloch Publishing Company.

After careful consideration, it is the recommendation of your Committee that this request of the Union of American Hebrew Congregations be granted. We believe that the distribution of almost 50,000 copies of the Haggada would tend to popularize the Seder; that thus a very desirable end would be achieved, and that, moreover, the Conference would indirectly profit through the large sales of the Haggada.

Finances

In the report of the Publications Committee for the year ending June 1, 1917, attention was called to the fact that during that year there had been a net falling off in the profits of the Conference from publications over the year previous amounting to about $1500.00. Basing upon this fact a warning word was added by the Committee that it would not be long before the publications of the Conference could scarcely be looked upon as a source of income. It is with exceeding regret that your Committee calls attention to the fact that that time has already come.

Estimating the present value of stock on hand at $5174.32, as against the value of stock reported a year ago at $10683.16, we find that there has been an actual net profit in our publications account for the current year of less than $100.00. This does not take into account either the sum of $383.31 which was expended by the Committee on Revision of the Union Prayer-book and which will come back to us when the new book is marketed, nor the further amount of $201.57 charged back to the Conference by the Sales Agents on account of publications granted as gifts to institutions and individuals and for other incidental expenses incurred by them in the handling of our books, and which should by right be charged back against the general expense account of the Conference.

The situation which we are now facing is therefore a very serious one. We cannot go on doing a losing business. Two causes have contributed to the condition of affairs that has arisen. In the first place, the higher cost of production due to the increase in cost of labor and material has made very serious inroads upon our business, and in the second place, the fact that for so long a period the Union Prayer-book, upon which we depend for a large part of our profits, was off the market.

Now, ordinarily, a business institution, when the cost of production increases, is in position to raise the price of its commodity to its customers and so to continue making a fair margin of profit. With the Conference, unfortunately, this is not the case. We believe that we have set a maximum price upon all of our publications and that it would be a serious mistake to increase the price, for instance, of the Union Prayer-book.

Hence our difficulty must be met in another way. The high cost of production affects us mainly in the publication of first editions and in the reprinting of small quantities of our books. If we could issue our books in large numbers the proportional cost would be very much reduced. But this can be accomplished only if the members of the Conference exert themselves to the utmost to see to it that our books are purchased by their congregations.

What we need above all else, however, is effective publicity. While under the terms of his contract our Sales Agent is supposed to advertise our books, it must be perfectly obvious that out of the small commission which is allowed him, he cannot afford to do newspaper advertising in our behalf. Nor, considering the fact that we are selling our publications on a comparatively small margin of profit, is it possible for us to add to our overhead expense in that way. However, it occurs to your Committee, that on an exchange of courtesies, the Union of American Hebrew Congregations might be prevailed upon to give to the Conference a small space in its Bulletin for advertising purposes. This Bulletin, as stated in another connection, reaches some 44,000 Jews throughout the country. Its value as an advertising medium can therefore not be questioned. A space on the back cover of our Tracts might also be used effectively to the same end.

It is the suggestion of your Committee, therefore, that your Executive
X Board be instructed to take up this matter with the Department of Synagog and School Extension of the Union of American Hebrew Con-

gregations and with the Joint Tract Commission requesting that the courtesy asked for be granted as a further step in co-operation between this organization and the Conference.

Attention should be called in this connection to the fact that the actual office expenses of the Chairman of the Publications Committee have been limited this year to the sum of $3.00, so that undue extravagance can scarcely be charged in that direction. The coming year will entail a number of very large expenses. The publication of the new edition of the Union Prayer-book, Vol. I, and either the new edition or a reprint of the present edition of Vol. II; also the reprint of the Haggada will necessitate an expenditure of large sums of money. Bids for this work should be very carefully scanned before contracts are awarded, and they should be placed only with firms whose reliability is beyond question.

I cannot close this report without a word of very hearty appreciation to the Bloch Publishing Company, and especially to Mr. Charles E. Bloch, who has always given his personal attention to the business affairs of the Conference and who has on many occasions subordinated his own interests to ours. Our contract with the Bloch Publishing Company expires on February 1, 1919. It is the recommendation of your Committee that the Executive Board be empowered to renew that contract upon the same terms and conditions as have heretofore been in force.

All members of the Committee when called upon have readily co-operated with your Chairman in the work incumbent upon the Publications Committee. Essentially this work must, however, fall upon the shoulders of the Chairman since it is of such a character as to make consultation with members living at a distance practically impossible on most occasions.

Our thanks are due to Rabbi Ephraim Frisch, a member of the Committee, for his kindness in auditing the stock of the Bloch Publishing Company.

A detailed statement of expenses from June 1, 1917 to June 1, 1918, is appended hereto; also a comparative statement of the publication business of the Conference for the past three years.

As a concluding word we beg to re-emphasize the importance of putting the publication work of the Conference upon a sound business basis inasmuch as the future of the Conference is in some sense dependent upon the efficiency with which this work is carried out.

All of which is respectfully submitted.

LEO M. FRANKLIN, *Chairman*
EPHRAIM FRISCH
SAMUEL HIRSHBERG
ISAAC LANDMAN
ISAAC E. MARCUSON
CHARLES A. RUBENSTEIN
MARCUS SALZMAN
LOUIS WOLSEY

Comparative Statement of Books Sold

	1914–5	1915–6	1916–7	1917–8
Union Prayer-book, I	3,433	3,089	3,765	818
Union Prayer-book, II	4,031	3,825	4,198	4,044
Combined I and II	10	17	31	27
Sabbath Evening and Morning Service	3,420	5,320	4,226	6,294
Weekday Service	532	430	344	695
Union Haggada	1,044	1,952	1,189	987
Prayers for Private Devotion	109	239	659	327
Union Hymnal (Old Edition)	756	113	11	....
Union Hymnal (New Edition)	4,823	7,415	3,175	3,246
Sermons	683	4	20	....
Minister's Hand Book	....	....	....	164

Expenses of the Committee on Publications

June 1, 1917 to June 1, 1918

Printing	$427.82
Binding	930.68
Folding and Gathering	2.25
Postage on Books	30.25
Office	3.00
Miscellaneous	14.43
Insurance	62.74
Revision Committee	383.31
	$1854.48

The report was received and referred to a special committee which was to report on the recommendations at a later session of the convention (Page 148).

The report of the Yearbook Editor was read by Rabbi Marcuson.

REPORT OF THE EDITOR OF THE YEARBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: The Editor of the Yearbook begs leave to submit the following report of his activities during the year:

Bids were asked from a number of publishing houses on the same specifications that had been submitted the previous years, and the contract

was awarded to the lowest bidder, the C. J. Krehbiel Co., of Cincinnati, who had also published the previous volume.

The business portion of the book was prepared during the summer and with the discussion in condensed form was submitted to the President and approved by him. By careful editing the book was brought within the limits of the specifications and much money was saved to the Conference by the reduction of the size of the volume. In spite of this reduction in size nothing essential was omitted and more space than usual was given to such discussion as may be of use and interest in coming years in following up certain developments in Judaism in America.

The Yearbook was all set up and ready to print when the Executive Board met in October. A month passed until the committees were gotten into shape and all acceptances were in for which the President desired to wait. The Yearbook was in the hands of the members by the end of December—a week earlier than the previous year. A resume of the book prepared and sent out by the Editor appeared in over twenty-five journals.

A request on the card which was enclosed in each Yearbook brought to the Editor quite a number of back volumes which he was able to distribute to libraries and members whose files were not complete. He also succeeded in obtaining a few of the numbers which were missing from the files in the Archives.

Although the bid was very low last year, the Editor is glad to be able to report that he has secured an even better bid for the next Yearbook—a rather unusual occurrence at a time when the price of printing and paper is exceptionally high. The volume will be published by the Bacharach Printing Co., of Cincinnati.

The Editor wishes to thank the Executive Board for their vote of confidence in re-electing him Editor for the fourth time, to extend to Rabbi Rosenau his heartiest appreciation of assistance in the work of getting out the last Yearbook, and to thank the President for co-operation in carrying out the work of this office.

Respectfully submitted,

ISAAC E. MARCUSON, *Yearbook Editor*

The report was received with thanks and ordered printed.

The report of the Curators of Archives was then read.

REPORT OF THE CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee begs to report that during the past year it was called upon to send reprints of a number of Conference publications to several members of the Conference.

It also begs to report that it has received through Rabbi Marcuson Vols. VI, XIII, XIV, and two copies of each of Vols. XV, XVIII, and XIX of the Yearbook.

Your Committee again begs to call attention to the fact that seven (7) more copies are needed of Vol. XIV, ten (10) of Vol. VII, eight (8) of Vol. XVIII, ten (10) of Vol. XIX, and ten (10) of Vol. XX, in order to complete sets of ten of each Conference publication which the Conference agreed should be kept in the Archives.

Your Committee has also received ten (10) copies of the Minister's Handbook.

The original document of incorporation was sent to Rabbi Abram Simon at the request of Rabbi Wolsey.

As in previous years, your Committee has given a copy of each publication in stock to the Seniors.

Your Committee recommends that the janitor of the Hebrew Union I College Library, Edward Glasbrenner, who looks after our surplus stock, be given a remuneration of $10.00.

Respectfully submitted,

HENRY ENGLANDER, *Chairman*
JULIAN MORGENSTERN
SOLOMON B. FREEHOF

The report was received and the recommendation was adopted.

The Conference adjourned.

SUNDAY AFTERNOON

The Conference re-assembled at 2 o'clock.

The report of the Committee on Synagog Music was read by the Chairman, Rabbi Singer.

REPORT OF COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Synagog Music has been entrusted with the task of revising the Union Hymnal. A number of complaints and criticisms have been received and in order to determine definitely to what extent these criticisms are shared by our membership, a circular letter was sent to every member of the Conference. Unfortunately not more than one-fourth of our members replied to the communication. Of these relatively few, some have little to offer by way of criticism, while the favorable and the unfavorable replies are about equally divided. The criticisms for the most part touch details which can be changed without serious alteration of the general plan adopted in the present hymnal. The Committee on Synagog Music has undertaken a revision of the hymn-tunes in particular because

most or nearly all of the criticisms referred to these rather than to the hymn-texts. Since the texts were printed prior to the final publication and adopted by the Conference, your Committee accepted the decision of the Conference without question. The hymn-tunes however were never submitted for the approval of the Conference. The plan adopted is to be commended since not all of the members of our Conference have the musical training necessary for such a test, and again because the congregations and religious schools are the best judges of such a song after all.

Before undertaking a thorough examination of our hymn-tunes, it is necessary to consider the general nature and scope of our liturgical music as a whole, and from that larger viewpoint we shall be able to evaluate the congregational and school song of which these are a part. Few of our congregations are alive to the need of music which serves a devotional end. We are not all clear about the kind of music we ought to hear in our synagogs and too many look upon music as an external decoration rather than a fervent outburst of an inward God-seeking spirit. And owing to the indefiniteness of imagery conjured up by music, many songs have entered the synagog which disturb and stifle, rather than stimulate the spirit of devotion. No one would think of using the cross or the crescent for a decorative pattern in the synagog, but few seem to realize the incongruity of employing a chorale or other church form or the jingle of a comic opera for intoning the solemn words of our liturgy. In a prominent congregation the choir sang the *Eẓ Ḥayyim* to the melody of the hymn ascribed to Luther, "A Mighty Fortress" and the rabbi naively boasted of the "Jewishness" of the music his choir renders. This case is typical rather than exceptional. The practical bearing of this confusion and "drift" policy makes itself felt in the "coldness" of our service of which many complain, particularly those who were reared in a distinctly Jewish atmosphere.

The remedy lies in a clearly defined aim and in a scientific treatment of this phase of our sacred tradition. We have Jewish traditions in music as in other aspects of Jewish life. That this field has not received its due share of our attention is a matter to be deplored.

Our musical tradition is a highly complex entity. As progressive Jews, we look upon tradition as the vital element in our lives which changes with conditions but which remains unchanged at heart, and enables us to remain true to ourselves. It is because we appreciate the real value of tradition that we do not permit ourselves to become enslaved by it. The uninformed may look with veneration upon the sickly ghetto wailings and the fantastic *Ḥazzanuth* as things of intrinsic value. Still one who undertakes the task of defining what our sacred music should be must be acquainted with every phase of Jewish song. If the עם הארץ "ignoramus" possesses no claim to genuine piety he is less qualified to serve in the capacity of a reformer.

Before we can have Jewish music, we must know what Jewish music is. And to know it in spirit we must not only busy ourselves with historical and esthetic questions, but we must free the devotional song spirit so that it

blooms again and creates new forms. We must not only promote investigation and teach the leaders of Jewish congregations our liturgical song, but efforts must be made to induce the gifted musicians to turn their talents to glorifying the religious life of the Jew. We have borrowed altogether too much and are still purchasing the songs of strangers. The time has come to attain our inner freedom—the freedom that comes with the creative spirit in action. It is a matter of keen regret that the Hebrew Union College Library is so poorly equipped with material indispensable to the student of Jewish music. Our students at the College are not given the training they need in the practical use of the hymnal and in the knowledge and familiarity with the "representative themes" found in every phase of our synagogal music. Our standards in sacred music can be raised materially if the members of this Conference undertake the task which a single Committee is now doing. It is not enough that our choirs be composed of the high salaried vocalists in each city, and that their music be elaborate in contrapuntal subtleties and dazzling modulations; but we must insist that such musical equipment should somehow ring true to the Jewish spirit. Unless we are ready to surrender the synagog choir-loft to the operatic or concert stage, we must stand our ground and demand that the religious note remain predominant in the music of our synagogs.

The revision of the Union Hymnal was the special task of your Committee and it has studied the hymn-tunes carefully and has compared and tabulated the returns of our members to our circular letter. In the main the collection is an improvement over those in use prior to the time the Hymnal was published in 1914 by the Conference. Besides the hymns which rank as classics, there are additions to the hymnology of the synagog of which we may be justly proud. A genuine hymn-tune cannot be had for the asking. Even the highly gifted are not always inspired, and that many dull specimens of stilted hymn-tunes should have found their way into our collection need surprise no one. Other hymnals are more culpable in this respect. If only one-fourth of the number be found serviceable, it is considerably more than any congregations can use. In the main we agree with the report of last year's Committee that the hymnal contains "a sufficient number to satisfy the needs of the most exacting congregation."

With a full acknowledgment of its merits, there is no reason why the second edition should not be better than the first. Such improvement can be affected with the following changes. In our opinion, the hymnal should be subdivided into three parts. (1) containing hymns for congregational use; (2) hymns for the Religious School; (3) representative hymns for special occasions and Hebrew responses. In all three sections, several changes are advisable and a number of familiar melodies should be inserted. Not only do we miss The Star Spangled Banner, but a thorough study of synagogal tunes will reveal many an omission, like the *Kol Nidre* and the *Eli Zion*.

The following numbers are inappropriate for congregational use and we recommend their elimination:

Nos. 2, 3, 8 (1st tune), 17, 34, 38, 42, 57, 59, 64, 65, 67, 70, 72, 75, 88, 90, 92, 102, 105, 106, 109, 114, 119, 135 (2nd tune), 137, 140, 142, 153, 159, 167, 172, 176, 179, 182, 187, 188, 192, 196, 197, 198, 202, 218—forty-five in all.

The following are of doubtful value, and should be retained only if better tunes cannot be found:

Nos. 24, 32, 36, 40, 97, 101, 173, 180, 185, 207.

The following are more suitable for children's services than for the congregation proper:

Nos. 27, 30, 45, 113, 135 (1st tune), 205.

In the choice of tunes we must ever distinguish the church hymn from the melody used in the synagog. We need not overrate the difference, but it would be well to recognize it. Historically the melodies of the synagog were derived from or influenced in the main by the folk-song, while the chorale and other church tunes were conceived in the ecclesiastical spirit of the Gregorian chant. Much of the uniqueness of Jewish music lies in the quaint scale (e. g. the *Yigdal* "Penitential"—see Jew. En. XII, p. 607, C) retained in some of our fixed melodies. Unfortunately, the general use of non-diatonic scales offers difficulties for most congregations, and much of the florid charm of traditional music must of necessity be curtailed in songs designed for congregational use. It is rather in the choirs where one can hope for a continuation of such types of our traditional music.

It is well to retain those hymns which have stood the test of time and have won popularity in our congregations. In the old Union Hymnal we would recommend that the following be kept in the contemplated revised edition of our hymnal. Nos. 3, 74, 78, 87, 82, 93, 105, and of the I. S. Moses' Hymnal, Nos. 25, 28, 42, 46, 55, 91, 107, 108, 110, 113, 144, 147, 163, 170, 181. Other collections would offer equally valuable specimens, but such detailed work can only be done by an editorial board fully equipped with bibliographical material and made up of those who have requisite knowledge of Jewish and musical matters. We have prepared a detailed study of the hymns which we will put in the hands of our successors so that they may use the results of our investigations.

The section in the Hymnal we propose for the use of the Religious School should contain melodies expressive of the child spirit. The hymn designated as simple is often a puzzling abstraction to the child. A trained choir would have little difficulty in singing sustained notes, while children learn a singable melody readily and they struggle over the so-called simple hymn without success. Here we have an opportunity for grading the tunes to suit the different stages of child development. We must combine pedagogy with musicianship. The responses should not differ from those used in the congregation, and we must abandon the erroneous practice of teaching the children responses which are never used in the synagog. If the school is the preparatory institution for the synagog, then our practice is indefensible. Here we also should introduce the "representative melody"

for the holidays, the "*Addir Hu*" for Passover and the "*Maoz Zur*" for Hanukkah.

In the cantillations, chants and melodies, each occasion was designated by a specific motive. On Sabbath Eve before Tisha B' Ab (*Hazon*), the cantor would intone the *L'cho Dodi* to the tune of the "*Eli Zion*", or the "*Mi Chomocho*" on Passover to the tune of "*Addir Hu*". Such a practice is to be heartily endorsed on the ground of Jewish tradition and sound esthetic principles. The so-called composers of Program Music make use of this very idea. We should have all the responses (or at least the *Bor'chu Sh'ma* and *Mi Chomocho*) sung by the entire congregation, and the tunes should be different for each occasion just as they were in the chants in the Synagog. If we succeed in teaching such responses to the children then the matter of congregational singing will cease to be a mere pious wish but will become an established fact.

Recommendations

I Your Committee recommends that this Conference petition the Board of Governors of the Hebrew Union College to procure all books, periodicals and pamphlets dealing with Jewish music, and that these be added to the Library of the Hebrew Union College. For the study of the cantillations and other liturgical forms, particularly of the Orient, the phonograph and records are of great value and the College Library ought to be equipped with the same. We further recommend that the students

II of the Hebrew Union College and other rabbinical colleges be given the opportunity of familiarizing themselves with the various types of traditional music and that they be given a practical course in the use of the Hymnal. As future leaders of Jewish public worship, they ought to know the representative tunes and be familiar with the Hymnal.

III We recommend that the services held during the annual meetings of the Conference should be devised as models from the point of view of synagogal music. The best composers of the past who have done justice to the traditional spirit of Jewish song should be heard, and those who aspire to the privilege of being heard in the synagog should submit their works to the Conference. The acceptance of such works for our annual programs will in itself be an endorsement, and will serve to stimulate musicians in directing their talents to the service of Judaism. The means for the same should be secured in any way acceptable to the Conference. In each case, the Chairman of the Committee on Synagog Music and the local rabbi should be entrusted with the responsibility for the musical program.

IV We recommend that the Committee on Synagog Music prepare a bulletin containing lists of the most approved works for the synagog for the guidance of choir leaders. The bulletin should contain annotated lists of solos, anthems, etc., giving names of composers, publishers

and price lists. These are to be published during the year. We recommend that the President instruct the Corresponding Secretary to communicate with the members of the Conference urging them to introduce or encourage congregational singing. We further recommend that the Chairman of the Synagog Music Committee determine by circulars sent out toward the close of the year where congregational singing is the practice, and that a list of such congregations be included in the report of the Committee on Synagog Music.

V

VI

We further recommend that an editorial board or sub-committee of not more than nine be named for the preparation of the manuscript of the revised edition of the Union Hymnal. This manuscript should be in the hands of all members of the Conference at least two months before its presentation to the Conference, and this Committee should be empowered to invite, with the consent of the Executive Board, men of acknowledged musicianship to co-operate with them in the revision.

VII

Respectfully submitted,

JACOB SINGER, *Chairman*
HENRY BARNSTEIN
SIMON COHEN
LEONARD J. ROTHSTEIN
LOUIS WOLSEY

It was moved and adopted that the report be received and the recommendations be taken up seriatim.

Recommendation I was referred to the Executive Board.

Recommendation II was referred to the Executive Board with favorable recommendation.

Recommendation III was adopted.

Recommendation IV was referred to the Executive Board.

Recommendations V-VII were adopted.

Rabbi Calisch—I agree with the suggestion made in the report that men who are experts in matter of music shall be consulted in the production of this revised Hymnal, but I would protest against such experts being made members of this Committee if they are not members of this Conference. Let the Committee be empowered to employ experts if they see fit, but they must not be made members of one of the Conference committees.

Rabbi Singer—I readily accept the suggestion. I shall be glad to call them "consulting editors." If the Executive Board can find such experts among the members of this Conference, so much the better.

Rabbi Charles S. Levi—In the prefatory remarks, the report suggests that the new book shall be subdivided into three parts, the first to contain congregational hymns, the second, hymns for religious schools; the third, traditional melodies and services. If we do this, I believe we will defeat the very thing which we are trying to accomplish through the hymnal, namely congregational singing. There must be no distinction between the hymns which the children are to learn in the religious schools and the hymns which they will later be expected to sing in the congregation.

Rabbi Singer—There are certain hymns—popular folk-melodies, for instance—which have not the dignity which we would desire for congregational singing and yet would be admirably adapted for use in the school. In this way we hoped to facilitate the conducting of children's services and make it easy to pick out hymns most serviceable for children's training.

Rabbi Harris—I am in entire agreement with Rabbi Levi. If we are to prepare our boys and girls for congregational singing, I do not think it advisable to have separate hymns for the school and for the congregation. The children should be trained in the hymns which later they will sing in the congregation.

Rabbi Jacobson—I think Rabbi Levi's criticisms are entirely correct and in order that there may be no later misunderstanding as to what action the Conference has taken, I move that the statement be added that the specific recommendations have been adopted but that the suggestions included in the prefatory remarks are not adopted.

Rabbi Stolz—The matter contained in the introduction is merely explanatory and as such has never been presented to the Conference for acceptance. If the Hymnal should finally be presented to the Conference divided in that way, it would no doubt be rejected. However, I am sure the Committee will be guided by what has been said here. As in all other hymnals, the hymns should be divided acccording to subject and not according to the fact that they are to be sung by school or congregation.

Rabbi Grossman—I fear that there is confusion here. A text book is good only so long as it serves the purpose for which it was intended. A hymn is useful only so long as it serves to edify. A hymn is sung for the purpose of training the religious feeling and must be adjusted to the child and its need. When the child-sense changes and it has grown into a later period, we must satisfy a different need. I do not care to discuss the larger question of religious pedagogy, but if we have three different books to serve three different purposes, we will but increase the confusion.

It was moved and carried that the adoption of the report shall merely apply to the recommendations and shall not include the prefatory suggestions contained in the body of the report.

The reading of the revised Constitution was begun by the Chairman of the Committee, Rabbi Marcuson, and it was moved and carried that each article shall be discussed and voted upon as read.

Upon adjournment, the report on the revision of the Constitution not being completed, it was moved and carried that further consideration of this report be made the special order of business for Wednesday morning at 10 o'clock.

The Conference then adjourned.

SUNDAY EVENING

The Conference and a large audience assembled to hear Dr. Isaac Alcalay, Chief Rabbi of Serbia give an instructive and impressive address on the Cultural and Social Conditions of the Jews in Serbia.

MONDAY MORNING, JULY 1ST

The Conference was called to order at 9.45 o'clock. The opening prayer was delivered by Rabbi Richard M. Stern.

The report of the Committee on the Revision of the Union Prayer-book was read by the Chairman, Rabbi Philipson.

REPORT OF COMMITTEE ON REVISION OF THE UNION PRAYER-BOOK

To the Central Conference of American Rabbis,

GENTLEMEN: At the meeting of the Conference held in Buffalo last year the Executive Board was instructed to have the manuscript of the first volume, which was submitted to the Conference by this Committee, printed. The further instruction was given to send a copy of this printed manuscript to every member of the Conference with the request that suggestions and corrections be sent to the Committee. Your Committee was given power to act upon these instructions and suggestions as it found best.

In accordance with these instructions the manuscript was printed and sent to each member of the Conference in March, 1918. Suggestions and corrections were received from the following members:

Louis Bernstein
I. Mortimer Bloom
Rudolph I. Coffee
Montague N. A. Cohen
Samuel S. Cohon
G. Deutsch
M. Faber
David Fichman
Leo M. Franklin
Solomon B. Freehof
Maurice H. Harris
S. Hecht
James G. Heller
Samuel Koch
Julius A. Leibert
Joseph Leucht
Clifton Harby Levy
Wm. Lowenberg
Sol. Lowenstein
Eugene Mannheimer
S. Felix Mendelsohn
Isaac S. Moses
Max Reichler
Harold F. Reinhart
Marcus Salzman
A. H. Silver
Abram Simon
M. G. Solomon
Richard M. Stern
Louis Wolsey

At a meeting of the Committee held in Baltimore from May 20th to 27th, at which every member of the Committee was present with the exception of Dr. Kohler, who was unfortunately prevented because of the accident which befell him, every suggestion was carefully discussed and considered. The manuscript was revised accordingly. It is the hope of the Committee that the volume will appear before the first of September. The Committee recommends that the Executive Board be empowered to have the corrected manuscript printed.

The Committee having been questioned why the personal prayers which are in the present volume were not included in the manuscript as submitted to the Conference, the reply was given that since the appearance

of the first volume of the Union Prayer-book the Conference has issued a small volume containing personal prayers, entitled "Prayers for Private
II Devotion." However, since a desire to have such personal prayers in the Prayer-book proper seems to be quite widespread, the Committee recommends that the appropriate personal prayers contained in this small separate Conference publication be corrected, if necessary, and incorporated in the first volume of the Union Prayer-book.

The Committee thought it advisable to employ an authority in English to read the English portions of the Prayer-book and give us the benefit of his criticisms. The expert employed was Dr. Frank W. Chandler, Professor of English Literature at the University of Cincinnati. The Committee herewith desires to express its appreciation of the valuable assistance he gave. In writing to the Chairman of the Committee, Professor Chandler expressed himself in the following manner:

> "I have read through very carefully three times the proofs of Part I of the revised edition of 'The Union Prayer-book for Jewish Worship,' examining the text word by word and I may say also letter by letter. Permit me to assure you that I regard the book as admirable in all respects, a contribution to devotional literature deserving the study and recognition of the religious of every creed.
>
> "Coming to this work as a stranger and with a mind unprejudiced in its favor by sectarian training, I find myself deeply impressed by its literary and spiritual qualities. Its language is simple, rich, sincere and beautiful and its sentiments are such as any intelligent and reverent person must respond to with quickened faith in 'the power not ourselves that makes for righteousness.' . . . . . Especially to be commended from a literary point of view, are the modern prayers and meditations, since without sacrificing anything of applicability to our contemporary life, they retain the fine cadence and flavor of the best biblical language."

The revision of the second volume has proceeded quite satisfactorily, although the revision is not complete. In order to expedite the work the Committee recommends that the Executive Board be empowered to pro-
III ceed with the second volume as it did with the first, namely, to have it printed as manuscript as soon as the revision shall be completed, to send such printed manuscript to each member of the Conference for suggestions and correction and then to have the manuscript printed after it has been finally revised by the Committee on Revision in accordance with these suggestions.

Respectfully submitted,

DAVID PHILIPSON, *Chairman*
ISRAEL BETTAN
EDWARD N. CALISCH
HYMAN G. ENELOW
LOUIS GROSSMAN
KAUFMAN KOHLER
ISAAC E. MARCUSON
JULIAN MORGENSTERN
WILLIAM ROSENAU
SAMUEL SCHULMAN
JOSEPH STOLZ

It was moved and adopted that the report be received and the recommendations be taken up seriatim.

Rabbi Cohon—May I ask the Chairman of the Revision Committee why it was deemed advisable to retain the present mistranslation, "The Torah which God gave through Moses." It seems to me that since we have gone on record as using the new Bible translation in the revised Prayer-book, we ought to be consistent and use it here. I do not wish to bring up this whole matter of revision before the Conference, but an important problem is involved and we are responsible for a mistranslation when we use these words here while the new translation is entirely different.

Rabbi Philipson—I do not believe this matter can be discussed in open Conference. If Rabbi Cohon requests it, this matter can again be brought up before the Committee while there is yet time. His point is well taken—that we have used the new translation throughout and if we did not do so here it was through an oversight. I cannot say that it will be favorably reconsidered, but I shall bring it before the Committee if the Conference desires such a reconsideration.

Rabbi Deinard—It is not a question of consistency at all. The translation of the Hebrew and the English which you have put there have entirely different meanings.

Rabbi Philipson—The way it is translated in the Prayer-book gives an entirely different interpretation to the phrase than the new Bible translation. However, it will be reconsidered by the Committee.

Recommendation I was adopted.

Recommendation II was adopted and the Committee was given authority to consider the Book of Personal Prayers and include in the Revised Prayer-book such of these prayers as it may see fit and also to revise these prayers wherever, in its judgment, revision is needed.

Recommendation III was adopted.

It was moved and adopted that the previous action of the convention be reconsidered and that the time for the consideration of the revised Constitution be changed to 11 o'clock Wednesday morning, and that the paper by Rabbi Rauch be made the order of business for Tuesday evening.

The report of the Commission on the Harmonization of Marriage and Divorce Laws was read by the Chairman, Rabbi Simon.

REPORT OF COMMISSION ON MARRIAGE AND DIVORCE LAWS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Commission begs leave to report that it is making considerable commendable progress in its comprehensive survey and study of the entire field of Jewish marriage and divorce. Seven of its members have presented the results of their research, while the remaining three will have theirs completed by autumn. Your Commission asks the indulgence of the Conference for another year.

Respectfully submitted,

ABRAM SIMON, *Chairman*
ISRAEL BETTAN
SAMUEL S. COHON
SOLOMON B. FREEHOF
MAX HELLER
KAUFMAN KOHLER
JACOB Z. LAUTERBACH
JULIUS RAPPAPORT
SAMUEL SCHULMAN
ABBA HILLEL SILVER
JOSEPH STOLZ

The report was received and adopted.

The report of the Commission on the Survey of Jewish Religious Conditions was read by Rabbi Lefkovits.

REPORT OF COMMISSION ON SURVEY OF JEWISH RELIGIOUS CONDITIONS

To the Central Conference of American Rabbis:

GENTLEMEN: In the President's Message to the Detroit Conference in 1914 occurs the following passage:

"There is unrest everywhere in the religious world. Ours is the duty to study its manifestations and to search for the causes, and if possible to discover the remedies. Ours the business to investigate thoroughly and scientifically the present religious conditions, to collate data and if possible to give a sound interpretation of their significance. I recommend a care-

ful and detailed survey of Jewish religious conditions, in order that we be not led astray by unsound diagnosis and fallacious analysis and alluring remedies."

The Committee on President's Message reported with reference to the above recommendation as follows:

"Not less important than the foregoing is the request that we undertake a careful and detailed survey of Jewish religious conditions in this land. Such a survey would include in its scope the increasingly serious problem of non-affiliation with our corporate religious life on the part of many Jews in this land. Such a survey would further include a study of the extent and consequences of mixed marriages, the relation of Israel to the problems of marriage and divorce, the conservation of the home, the religious education of the young, and the defections resultant upon the establishment of certain new cults and upon other causes. We recommend that the Executive Board be empowered to appoint a commission which shall, at the next convention, submit a detailed plan of such survey, together with estimates of expenditure, and, if possible, recommendations with regard to the personnel of a working staff."

It was as an outgrowth of the above recommendations, and with the objects as outlined therein, that the Special Commission on Survey of Jewish Religious Conditions came into being. In its report to the Charlevoix convention in 1915, the Commission points out "that such a survey, to have any real value, would require means and facilities that the Conference does not possess," and therefore recommends that the Conference enter into negotiations with certain other institutions with a view of systematizing the collection of data on the following tentative list of subjects:

(*a*) Synagogs: Number. Kind. Membership.

(*b*) Religious Schools: Synagog Schools. Detached Schools. Extension Schools.

(*c*) Private Religious Instruction: In what way conducted. By whom. Whether in connection and under supervision of synagog or not.

(*d*) The unaffiliated: Number. Causes. Attitude towards the Jewish Community and Jewish Work.

(*e*) Drift and Apostasy: Affiliation of Jews with other religious societies, both active and passive.

(*f*) Intermarriage: Number. Causes. Religious affiliation of off-spring.

(*g*) Activities to promote religious life among the Jews outside the synagog.

The personnel of the present Commission was appointed in the fall of last year. Addressing itself to the task assigned to it, the Commission found that in the intervening two years of 1916 and 1917 nothing whatever had been done to carry the various recommendations outlined above into effect. But it also found that while the Conference Commission had been inactive, —inactive necessarily so, because of the utter financial inability of the Conference to cope with so vast an enterprise,—the Bureau of Jewish

Statistics and Research was engaged, under the auspices and with the active co-operation of the Federal Government, in compiling data and gathering information covering largely the very subjects specified in this Commission's above quoted report. Accordingly, the present Chairman of the Commission wrote to the Director of said Bureau as follows:

Mr. S. D. Oppenheim,
Director Bureau of Jewish Statistics,
New York City, New York.

Dear Sir:—

Accompanying this you will find a copy of the report of the "Commission on Survey of Jewish Religious Conditions in America," of the Central Conference of American Rabbis. This report was submitted in 1915. Nothing whatsoever has been done since to carry out the objects designated therein. Being the present Chairman of said Commission, and knowing that, as the Government's Special Census Agent, you have recently gathered statistics covering the very points aimed at in the Conference report, I would ask you to kindly let me have your expert assistance in this matter, in the way of tabulated statistics bearing on the points "A" to "G" in the Conference report. The Conference, as well as myself, will greatly appreciate your courtesy.

Yours very sincerely,
M. LEFKOVITS

To this Mr. Oppenheim replied as follows:

Rabbi M. Lefkowitz,
c/o Temple Emanuel,
Duluth, Minn.

Dear Sir:

Herewith I beg to acknowledge receipt of your esteemed favor, and in reply to state as follows:

With regard to the sub-head (*g*) "Activities to promote religious life among the Jews outside the synagog," I beg to say that the scope of our inquiry did not cover this matter.

Concerning (*a*) "Synagogs: Number. Kind. Membership," we are at the present time engaged in completing our calculations which will be exhibited in the *American Jewish Yearbook* for 1918-19. The work is at present in so incomplete a state that it would not be possible to give you the accurate figures which you no doubt desire to have; but the book in question will appear early in September, and you will doubtless then find therein much information of interest to the Central Conference.

When the Government Census Report is published, you will likewise obtain therefrom much data of the kind your are in search of, which at the present time must be regarded as confidential.

Yours sincerely,
S. D. OPPENHEIM, *Director*

Under these circumstances, in view of the fact, on the one hand, that the Conference on its own resources could not secure the data and information needed, and in view of the fact, on the other hand, that such data and information are now in possession of and are being collated by both the Government Census Bureau and the Bureau of Jewish Statistics and Research, and will soon be available in published form, the Commission thought best to await the time of such publication before essaying to present a report such as the Conference expects to have presented. Lacking the necessary data and information, the Commission could, at best, have submitted a sort of theoretical dissertation on the subject, reflecting purely the subjective views of its members. But that is not what the Conference wants. What the Conference wants is an objective, scientific exposition of the subject, based on as exact statistics and accurate data as are procurable. These, as stated, will be available in the near future. Therefore, while the Commission hopes to be able to present to the next Conference a survey of sound value, it begs for the present to report merely progress.

Respectfully submitted,

MAURICE LEFKOVITS, *Chairman*
GEORGE GRESHAM FOX
JOSEPH HEVESH
LEONARD J. ROTHSTEIN
SAMUEL SALE
GEORGE ZEPIN

The report was received and adopted.

The report of the Committee on Contemporaneous History was read by the Chairman, Rabbi Deutsch.

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

GENTLEMEN: The Grand Rabbin of France, M. Alfred Levy celebrated the fiftieth anniversary of his entrance into the ministry last summer. As an active worker in the congregational life of France, Chief Rabbi Levy has established a lasting record in the entire Jewish community. Having been called into the exalted position which he now holds in 1908, at a time of life when most professional men contemplate retirement, he entered upon this office at the critical moment when it was changed from a creation of autocracy into an autonomous authority. M. Levy has established a lasting place for himself in contemporaneous Jewish history. He has also written his name large in our literature by the remarkable discovery of a document which elucidates the private life of

French Jews during the Middle Ages. Your Committee recommends that this convention express its admiration for the work of this noble leader in Israel and its heartiest wishes for a continuous blissful activity in accordance with the biblical blessing that the 'righteous grow like the palm tree' and in exemplification of the rabbinical experience that aged scholars grow in wisdom as they progress in years.

II Mr. Nathan Straus, reached the age of three score and ten on January 31, 1918. As a philanthropist and public spirited worker, Mr. Straus has become a conspicuous figure in our national life. As a devoted son of Israel, as a zealous worker in all movements which tend to the uplift of our people and especially by his self-sacrificing activity on behalf of the War Sufferers in Palestine, Mr. Straus has earned the gratitude of every true son of Israel. Your Committee proposes that a message of congratulation be sent to Mr. Straus expressing the hope of this body that he may be granted many more years of continued activity for the benefit of mankind in general and the Jewish people in particular.

III Rev. Morris Joseph of the West London Synagog of British Jews will, in the near future, attain his seventieth birthday. As a representative of Liberal Judaism both in the pulpit and in literature, Mr. Joseph has established a reputation for himself, and it seems eminently proper that this Conference convey to him its best wishes for continued blissful activity and the hope that there may be granted to him many years of life.

IV Mr. Claude G. Montefiore will compelete his sixtieth year in 1918. Mr. Montefiore has revived the noblest tradition of ancient Israel in the days of the *Nagid* who combined the enthusiasm of a Maecenas with the work of a scholar. To the members of the Conference, Mr. Montefiore stands especially near as a friend, as an honorary member of this body who has shown his sympathy with our cause by attendance at one of our conventions and by co-operation with our aims. Your Committee proposes that this Conference express is best wishes to Mr. Montefiore for a continuous activity in his scholarly and in his communal work and that a copy of this resolution be forwarded to him.

V The world of talmudic learning has lost during the past year one of its most prominent scholars, Professor Israel Lewy of Breslau, who passed away advanced in years on September 8, 1917. Israel Lewy was the most prominent representative of the school of Zechariah Frankel. Well may be said of him what the Talmud says of a prominent scholar, "that the flour which he ground was little in quantity but of the choicest quality." As a teacher of talmudic discipline for forty-five years, he has left his impress on many scholars of the present generation. Your Committee proposes that this convention record in its minutes its profound admiration for the work of this teacher in Israel.

VI Among the tragedies of the war is the death of Rabbi Jules Ruff of Verdun who was killed September 5, 1917 while on duty as chaplain in a Field Hospital. He was the second member that the French rabbi-

nate has lost who had devoted his life to the mitigation of the horrors of war. Your Committee proposes that this convention express its admiration for this hero by ■ rising vote and transmit its sentiments to the congregation and the family of the deceased through the officers of the Alliance Israelite.

VII Rabbi Samuel Margolis of Cleveland died as the victim of an accident, July 9, 1917, in the prime of life. While young in years, Rabbi Margolis had accomplished enviable work as ■ communal leader and gave promise of still greater achievement in the future. Your Committee proposes that this convention express its sorrow at the untimely death of this devoted worker in Israel's vineyard and transmit its sentiments to the widow and the venerable father of the deceased, Rabbi Moses Zebulon Margolis of New York.

VIII Among the philanthropists who departed this life since our Conference met last, we find two names which, in the opinion of your Committee, call for special recognition. Alfred Mosely of London who died July 22, 1917 was a promotor of educational aims who had acquired an international reputation. Abraham Slimmer of Dubuque, Ia., devoted his wealth to charitable activities, living at the same time ■ modest, frugal life. Your Committee considers it but just that this convention record its appreciation of the work of these noble men who were true expounders of Israel's religion which teaches that "to love one's neighbors ■■ oneself is the fundamental principle of religion." This tribute of admiration is coupled with the hope that our philanthropists of whose number we are justly proud will appreciate the importance of Israel's spiritual treasure ■■ a source of inspiration for ■ noble life and remember that among Israel's ideals "to learn and to teach" precedes "to observe and to do".

IX The members of this body feel profound sorrow at the death of Edward L. Heinsheimer, a member of the Board of Governors of the Hebrew Union College for more than ■ quarter of a century, and for eight years the President of that body. Mr. Heinsheimer, an American of the third generation, showed by his devotion to the institution over whose administration he presided that the cause of Israel has taken firm root in the heart of the American Jew. As ■ zealous worker in our cause and ■■ ■ personal friend of many members of this body, he has won the lasting gratitude of this organization. Your Committee proposes that this convention express by a rising vote its profound sorrow at the death of Edward L. Heinsheimer which occured December 11, 1917 and that a copy of this resolution be transmitted to his family.

X American Judaism has just cause to deplore the untimely death of Dr. Henry M. Leipziger of New York which occurred December 1, 1917. Dr. Leipziger, a pedagog of national reputation, was also an active worker in the field of Jewish spiritual life. Your Committee proposes that this convention record its sentiments of deep sorrow at the death of this noble member of Israel's household and that ■ copy of this resolution be sent to the family of the deceased.

XI One of the severest losses which the Jewish scholarly world has sustained during the past year is that of Moise Schwab of Paris. The activity which Schwab displayed in all branches of Jewish literature, and especially in the field of Jewish history, has immortalized his name in our ranks. Your Committee proposes that this Convention record its feeling of gratitude for the work of this devoted scholar and express through the *Societé des Études Juives* its sincere sympathy to the family of the deceased.

XII We note with sorrow the passing away of Solomon J. Abramowitch, pioneer in Yiddish literature, better known by his pen name, Mendele *Mocher Sᵉphorim*, who passed away at ripe old age at Odessa, December 8, 1917. "Mendele, The Bookseller," by his fine sketches of the tragedy of Jewish life in the Russian Pale, interwoven with brilliant humor, has preserved to future generations the marvellous vitality and the unexcelled idealism of the Jewish people. Your Committee proposes that this convention record its appreciation of the work of this master of Yiddish literature in its minutes.

XIII In the death of Lipman Levy who passed away in ripe old age at Atlantic City, March 24, 1918, the liberal wing of American Judaism lost one of its pioneers. Lipman Levy stood at the cradle of the Union of American Hebrew Congregations, the first successful nation-wide organization of its kind which made possible the establishment of the first rabbinical college in America. For more than forty years, he worked untiringly as secretary of this now historic organization and has established for himself a lasting name in American Israel. Your Committee proposes that this convention record its deep appreciation of the work of this pioneer in our communal life by a rising vote and transmit to the family its sentiments of sincere sympathy.

XIV Alphonse Levy, the illustrious *genre* painter, died at Paris, February 2, 1918. His pictures from old fashioned Jewish life in Alsace will for ever be a monument of a period now past and serve to future generations as a mirror of religious devotion and domestic virtue, which are the outstanding features characteristic of Israel's past. Your Committee proposes that this convention record its profound appreciation of the work of this great artist and devoted member of Israel's community.

XV Herman Cohen, a philospher of international fame, passed away at Berlin, April 4, 1918. His fame as Kantian scholar, recalling the names of Solomon Maimon and Marcus Herz, is in itself a testimony to Israel's contribution to modern philosophy. Herman Cohen has however an additional title to the gratitude of the members of this Conference. Originally a student for the Jewish ministry, he remained an enthusiastic advocate of Israel's claim to recognition for its contribution to the world's conception of ethics even after he had entered into secular work. As a defender of Israel's honor and as an active worker in its field of scholarship, Herman Cohen's name will never be forgotten. Your Com-

mittee proposes that this convention honor the memory of this departed scholar by a rising vote.

XVI Jewish learning, especially Palestinian archeology, lost a devoted student in Abraham Moses Luncz, who passed away in Jerusalem, April 13, 1918, in his sixty-fourth year. His literary activity extending over a period of more than forty years would in any man be remarkable. In the case of Luncz, who was blind for nearly four decades, it is entitled to the highest admiration. In addition to his literary merits, Luncz has earned the gratitude of all interested in the hard problem of uplifting the Jews of Palestine by the establishment of the Institute for the Blind in the Holy City. Your Committee proposes that this convention record its appreciation of the work of this noble scholar and devoted communal worker, transmit its sentiments of sincere sympathy to his family and recommend to the incoming Executive Board that it show its appreciation by a substantial contribution to the publication of his posthumous works.

XVII Before this Conference can meet again three centenaries will occur which in the opinion of your Committee seem to give opportunity for the work of the next convention. The centenary of Isaac M. Wise will be noted by special observance. The centenary of Samuel Joseph Fuenn, born in Wilna, October 14, 1818, might give an opportunity for a presentation of Hebrew *Haskalah* literature as a cultural factor in modern Judaism, and the third centenary of the death of Ephraim Luntschitz, who died at Prague, February 21, 1619, affords a timely opportunity for a literary appreciation of the homiletic literature preceding the beginning of the modern sermon. Your Committee proposes that the incoming Executive Board be directed to consider these suggestions when drawing up the program for the next convention.

XVIII A report published by the United States Consul at Bagdad called the attention of American Jews to the urgent need of education among the Jews of the Far East. Another report published in *L' Univers Israelite*, of October 12, 1917, gave a similar description from Larissa typical of the conditions in Southeastern Europe. This Conference at one time appointed for such purposes a Committee on Jews in Foreign Lands. It would seem appropriate now to provide for definite activities when the cessation of the war shall render it possible. Such a preparation might even at present begin by providing for capable teachers who know, or are willing to acquire, the Arabic language, and are willing to do such missionary work. It might be sufficient for the present to begin by granting scholarships to capable pedagogs giving preference to those who know Hebrew and French and are willing to acquire a knowledge of Arabic.

XIX The occupation of a great part of Palestine by the British Army brings the cultural work to be done in the land of our fathers prominently before us. While opinion is still divided in our body on the attitude towards the work which since 1882 has been done in Palestine, there ought not be any difference of opinion in regard to the support to be

given to efforts promoting education, economic progress and archeological studies in Palestine. Your Committee proposes that proper steps be taken to study the question how this Conference may participate in this work as soon as the political situation will permit.

XX The attempt made by the Society *Ascholoth* of New York to reprint essays on Jewish history and literature, written by various prominent Hebrew authors of the XIXth century deserves the highest commendation. The society asks for assistance by subscribing for shares at $10 each. Your Committee suggests that the members of this Conference be notified of this undertaking and that the incoming Executive Board be authorized to study this project with a view to rendering it financial assistance.

XXI We note with joy the final liberation of Leopold Hilsner, who spent eighteen years in prison as the victim of an anti-Semitic plot which charged him with ritual murder. The Conference takes this occasion to express its grateful admiration for the noble and self-sacrificing work done on behalf of this unfortunate victim by Professor Thomas G. Massaryk, who bravely championed his cause.

Respectfully submitted,

GOTTHARD DEUTSCH, *Chairman*

The report was received and the recommendations considered seriatim.

Recommendations I to XVII were adopted.

Recommendation XVIII was referred to the Executive Board.

Recommendation XIX was referred to the Committee on President's Message.

Recommendation XX was referred to the Executive Board.

Recommendation XXI was adopted as amended.

The following letter from Mme. Labori was read and ordered printed in the Yearbook.

4 Rue Jasmin, Paris.

DEAR SIR: The *Alliance Israelite Universelle* has just forwarded to me a copy of the vote passed by the Central Conference of American Rabbis on July 2, 1917. It is with the deepest emotion that I read this expression of gratitude to the memory of my husband. I know that I am translating his own sentiment in saying that the years during which he sustained the struggle for justice in Alfred Dreyfus' trial were amongst the best in his life. Profoundly attached to his profession, convinced of the necessity of due respect of legal forms he was happy, in spite of all the attacks against him, while he was fighting for the triumph of his ideal of liberty and justice.

The American group of rabbis had a most touching thought for which my children and I are deeply grateful.

Please be good enough to transmit this letter to them and believe me to be,

Very sincerely yours,

MARGUERITE LABORI.

May 15th, 1918.

The Conference adjourned.

MONDAY EVENING

The Conference re-assembled at 8.30 o'clock.

On account of the unavoidable absence of Rabbi Reichler, Rabbi Englander was asked to read his paper on Isaac Leeser, which was on the program for Tuesday morning and kindly consented to do so. (Appendix E.)

The discussion was participated in by Rabbis Schulman, Lauterbach, Philipson and Deutsch.

A Round Table on Religious Work in the United States Army and Navy was led by Rabbis Landman and Wolf and the discussion was participated in by Rabbis Goldberg, Newfield, George Solomon, Levinger, Schulman, Maurice H. Harris, Philipson, Freund, Frisch, Barnstein, Louis Grossman, Zielonka, Fox.

The President of the Conference announced that a request had been received from Major Eliot asking that an opportunity be given Dr. Evans some time during the sessions of the Conference to present a matter of great importance to the health of the soldiers. A time had been fixed for this evening but it was impossible for Dr. Evans to be present.

The report of the Conference representative on the Jewish Welfare Board was read by Rabbi Rosenau.

REPORT OF CONFERENCE REPRESENTATIVE ON JEWISH WELFARE BOARD

To the Central Conference of American Rabbis,

GENTLEMEN: I herewith beg to present to you my report as your representative on the Executive Committee of the Jewish Welfare Board—United States Army and Navy.

My appointment dates back to April 9, 1917, when the Board was called into existence. I was re-appointed to represent your honorable body at the meeting of the post-Conference Executive Board, held at Buffalo, July, 1917.

The Jewish Welfare Board bears its present name since March 13, 1918—said name having been preceded by the title "Jewish Board for Welfare Work in the United States Army and Navy." Originally it consisted of seven national organizations, namely, the Agudath Ha-Rabbonim, Central Conference of American Rabbis, Council of Young Men's Hebrew and Kindred Associations, Jewish Publication Society, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations, and United Synagog of America. It has now expanded to include fourteen national organizations, namely, the Central Conference of American Rabbis, Council of Young Men's Hebrew and Kindred Associations, Independent Order of Brith Abraham, Jewish Publication Society, Agudath Ha-Rabbonim, Council of Jewish Women, Independent Order of B'nai Brith, Jewish Chatauqua Society, Order Brith Abraham, United Synagogs of America, National Federation of Temple Sisterhoods, New York Board of Jewish Ministers, Union of American Hebrew Congregations and Union of Orthodox Jewish Congregations, with an office at 149 Fifth avenue, New York City. In the language of Colonel Cutler—"The War Department recognizes this Board as the official clearing-house for all matters affecting the Jewish men in the camps."

The plan of operation at first devised and followed was modified and led to a reorganization, in which the following points are to be noted:

1. The Executive Committee consists of the Chairman, Vice-Chairman, Secretary, Treasurer and sixteen members.

2. It has provided for the following sub-committees:
   Committee on Finance
   Committee on Buildings
   Committee on General Activities
   Committee on Religious Activities
   Committee on Chaplains
   Committee on Publicity

3. The Central Conference of American Rabbis is, by its President, represented on the Committee on Religious Activities, and by its President and myself on the Committee on Chaplains.

One of the first highly necessary ventures of the Jewish Welfare Board was the preparation of the "Abridged Prayer-book for Jews in the Army and Navy of the United States," the issue of which was undertaken under the supervision of the Jewish Publication Society of America. The Committee to whom was delegated this task consisted of Dr. Cyrus Adler, Dr. Bernard Drachman and myself, representing three distinct wings of

American Jewry. An examination of the book in question will show that it has been planned to meet the needs of so-called Orthodox, Conservative and Reform Jews and has thus succeeded in promoting unity of worship. In those instances where the theology of the Union Prayer-book differs from that of the Orthodox ritual, variants in reading have been inserted. The book has been widely distributed in thousands of copies and has received a hearty welcome at the hands of the men in camps and cantonments. Objections have been raised against the Prayer-book by both the orthodox and reformers. Our orthodox brethren have held that the book does not reflect altogether the orthodox point of view, and the reformers have contended that it is not in conformity with their particular theology. In order to meet these objections, the Executive Committee of the Jewish Welfare Board decided that wheresoever in camps and cantonments in America the demand is expressed for the Singer Prayer-book, the Singer Prayer-book should be supplied, and wheresoever the demand be for a ritual more in conformity with reform than the "Abridged Prayer-book for Jews in the Army and Navy of the United States," the Central Conference of American Rabbis be requested to supply cheap reprints of the Union Prayer-book or portions thereof for distribution *in this country only*, it being understood that the workers of the Jewish Welfare Board use such books to supply but not to create the demand. It was furthermore resolved by the Executive Committee of the Jewish Welfare Board, that at the front no other book shall be used than the "Abridged Prayer-book for Jews in the Army and Navy of the United States," prepared by the Jewish Welfare Board's Committee.

In addition to the Prayer-book another book was issued by the Jewish Publication Society entitled "Readings From The Holy Scriptures for Jewish Soldiers and Sailors," which, like the Prayer-book, is now distributed among Jewish men.

The third publication, now under consideration by the Executive Committee of the Jewish Welfare Board, is a Song Book. When the manuscript was presented by the Committee appointed, it was decided that said Song Book be referred to your representative on the Board and Rev. Dr. Maurice H. Harris representing the Eastern Council of Reform Rabbis, in order to indicate whether the manuscript contained anything to which the Reform Jew could not subscribe and to make suggestions anent material to be included. Both Dr. Harris and I presented our criticisms, together with objections coming from other sources. These were carefully considered by the Committee with the result that the matter of the Song Book was laid over until such time when the existing Jewish Hymn Books could be studied with a view of presenting to the Jewish Welfare Board more acceptable collated material than was originally presented.

Under the Bill introduced into Congress providing for the appointment of twenty chaplains-at-large for the United States Army and Navy, five Jewish chaplains were appointed, three of whom are members of our Con-

ference. They are: Rabbi David Goldberg, formerly of Corsicana, Texas, who was attached to the Navy; Rabbi Louis I. Egelson, former Assistant Director of the Department of Synagog and School Extension of the Union of American Hebrew Congregations, who was stationed at Camp Lewis; and Rabbi Jacob B. Krohngold, formerly of Lexington, Ky., who was originally assigned to Camp Pike. In addition to these, Rabbi Elkan Voorsanger, formerly of St Louis, Mo., is now acting as chaplain among the United States Expeditionary Forces in France. It is more than likely that, in the very near future, other Jewish men may be appointed to chaplaincies in the United States Army and Navy, because of the recent Act of Congress providing for the appointment of additional chaplains in the Army, one for each twelve hundred men.

At the October meeting of the Executive Board of the Central Conference of American Rabbis, held in Cincinnati, the Board decided that a Committee consisting of President Louis Grossman, Rabbi Hyman G. Enelow and Rabbi Isaac Landman, go before the Executive Committee of the Jewish Welfare Board with certain definite requests, among which was, that the privilege of appointing a Religious Director be accorded to the Central Conference of American Rabbis. The definite requests of the Central Conference of American Rabbis were in part responsible for a set of resolutions in which a conference of Orthodox Rabbis made their particular demands. Both the former and the latter were given careful consideration by the Jewish Welfare Board, and, in the light of the reorganization effected November 21, 1917, the respective demands of the Executive Board of the Central Conference of American Rabbis and of the Conference of Orthodox Rabbis were in part met and adjusted.

In all camps and cantonments the Jewish Welfare Board has its Field Workers—the number of workers in each camp being determined by the necessities of the case. In order that the workers may be properly prepared for the particular service they are to render, the Jewish Welfare Board has established a Training School, providing for a curriculum covering sixty hours extending over three or four weeks. Several classes have already graduated from this school and its members are proving the wisdom of the professional instruction they have received. In the faculty of the school, the Central Conference of American Rabbis is represented by Rabbis Maurice H. Harris, Isaac Landman, Samuel Schulman and Stephen S. Wise. Especially noteworthy and commendable in this connection is the fact that many rabbis of congregations have left their pulpits to take up religious welfare work in camps, while others have been granted leave of absence by their congregations for a specified number of months, in order that they may be in a position to do their "bit."

Wheresoever a Jewish community is in the neighborhood of a camp or cantonment, the Jewish Welfare Board has organized community branches. In the organization of these community branches, the conduct of which has been carefully defined by the Jewish Welfare Board, members of the Central

Conference of American Rabbis have taken an active part. It is through these community branches that congregations, temple sisterhoods, Young Men's Hebrew Associations and other local societies co-operate in extending hospitalities to soldiers and sailors, whenever the community is visited by our boys in the Army and Navy.

Furloughs were obtained by the Jewish Welfare Board for Jews in the United States Army and Navy on New Year and Atonement, Passover and the Feast of Weeks. Many of them were thus enabled to go to their respective homes, while those not in position to do so were entertained in neighboring communities.

Special mention should be made of the Passover Service conducted by Chaplain Voorsanger at the front. Under date of April 1, he writes:

> "It was the most tremendously inspiring service that I have ever conducted. Nearly three hundred Jewish men came in from all parts of this sector to celebrate the Passover—Orthodox and Reform all joining in the common service which I read. I had the little book issued by the British for the Jewish soldiers and sailors. . . . . The boys really felt their Jewishness on this occasion and I could feel a thrill of pride as I looked at them. . . . . They were proud of their heritage of Judaism and Americanism and many told me that a feeling of loyalty to their double heritage was growing more and more with their stay in France. . . . . Another incident that I know will be of interest is the fact that I had telegrams from four other places where the Young Men's Christian Association tried to arrange services. . . . . How this war is breaking down prejudice, hatred and petty narrowness is indicated by just such instances as this. . . . a Christian organization promoting a Jewish religious service and offering to foot the bill. I am still glowing with the joy of having met the boys and having seen their eager worshipful faces following every line of the services from the first until the benediction was pronounced. When Jewish boys can participate as these boys did in a common Jewish service, putting aside the business of war for the moment to address themselves to their God, our faith has, in my opinion, a bigger and brighter future than ever before in the history of American Judaism."

Jewish Welfare Buildings have been erected in camps wheresoever needed and wanted. They have not resulted in the segregation of the Jew. They have succeeded in extending that essential comfort and cheer for which the grouping of men of the same faith is sure to make. When recently His Eminence, Cardinal Gibbons, was at Camp Meade and visited the new Jewish Welfare Building, he expressed his delight at its completion and, in closing his informal remarks to the Jewish boys there assembled, said: "Don't forget your duty to Israel." What else does this

statement indicate, but that amid the patriotism to be shown his country, the Jew should remember that religious obligation which historic Israel enjoins.

These Jewish Welfare Buildings have been constructed in order that Jewish boys might there arrange for conferences with Welfare Workers; that Jewish boys might there meet one another and their respective friends; that classes might there be conducted, adapted to the special needs of recent Jewish immigrants; that Jewish boys might there find reading and writing material; and that divine services might there be conducted. Divine services have in fact been held in these buildings on Friday evenings, Saturday mornings, Sunday afternoons, holidays and on the occasion of the anniversary of some departed relative of a soldier. The number of services held during the week always depends upon the responsiveness of the Jewish boys, while the character of the service is always defined by the demand of the boys who attend them.

It should be borne in mind, that in the general recreational and entertainment activities done in camps, the Jewish Welfare Board co-operates with the Young Men's Christian Association and Knights of Columbus. The relationship existing between these three organizations is delightful. They realize that they are called upon to create, separately in certain respects and jointly in others, the atmosphere in morale of the Army and Navy, so essential for winning the war.

While the Jewish Welfare Board is doing much for the boys in the camps and cantonments at home, it has not ignored the needs of the boys at the front. Early in the Jewish Welfare Board's history an Overseas Committee was appointed to consider how best to serve the Jews in France. Apart from the Jewish Welfare Board's co-operation with Chief Rabbi Hertz of England and Chief Rabbi Israel Levi of France, the Jewish Welfare Board, because it was unable to get the definite data as to the needs of American Jewish soldiers in France from Chaplain Voorsanger, is about to dispatch an Overseas Committee to France for careful study and report, so that American Jewish Welfare Workers might, as soon as possible, serve our Jewish boys "over there," as the Young Men's Christian Association is serving Protestants and the Knights of Columbus are serving Catholics.

The work thus far done by the Jewish Welfare Board was originally financed by private subscriptions and latterly, in the main, by a percentage of the collection made for the American Jewish Relief in various countries.

In order that the Jewish Welfare Board might learn the needs of our Jewish soldiers in camps, and that the work in the camps might be properly systematized, the Jewish Welfare Board has appointed four Field Secretaries who have travelled the length and breadth of this country. Among the Field Secretaries is Rabbi Horace J. Wolf, of Rochester, N. Y., a member of the Central Conference of American Rabbis.

From the report issued by the Field Secretaries, the following statements of interest to the Central Conference of American Rabbis are herewith quoted:

"The Jewish Welfare Board inaugurated its work in the camps under grave handicaps. An organization had to be created; machinery had to be assembled and set in motion; Jewish public opinion had to be educated; co-operation with existing organizations had to be established; Government recognition had to be secured; men, inexperienced in social and military work, had to be trained.

"The Training School established by the Jewish Welfare Board in the early days of its organization has been invaluable, ... particularly during the last few months there has been a noteworthy increase in the efficiency of our camp work.

"Generally speaking, our camp workers have measured up to the new problems with an intelligence and sympathy that have made their work a credit to the organization which sponsored them.

"Arrangements are continually being made with the rabbis in the adjacent cities to officiate at services, and in many cases our own trained workers or volunteers from the uniformed men are taking the responsibility for the conduct of the religious work.

"It is with profound pleasure that we record the whole-hearted co-operation which we found everywhere accorded our workers by the Young Men's Christian Association, Knights of Columbus, American Library Association and, in fact, by all of the welfare organizations as well as by the military authorities.

"You will doubtless recall that a certain amount of opposition to the Jewish Welfare Board developed in the early days of our work, among those who feared that its activities would spell segregation. Your Field Secretaries are unanimous in their report, that in no single camp or naval station which they have visited did they hear from Jew or non-Jew familiar with our work, a single criticism on this score. The fact that *all men in uniform* are welcome to our camp buildings and town centers, is indicative of our non-segregating policy.

"The most striking aspect of the Jewish Welfare Board's town work is, perhaps, its unifying influence on Jewish communal life. In the Jewish Welfare Board town organization, for the first time perhaps in the history of the Jews of the United States, men and women representing every variety of Jewish opinion, are found working together amicably and eagerly in the carrying out of our program. Theological differences are being laid aside, class distinctions are being ignored, the desire to serve the Jewish men enlisted in the country's service acts as the sole compelling motive.

"Although there are several problems in policy and organization which are pressing for solution, the work done in the brief period in which the Jewish Welfare Work has grown up out of nothing to its present imposing dimensions, is of lasting credit to the Jewish Welfare Board and of abiding value to the Jewry of the United States."

These statements came from Dr. L. B. Bernstein, Mr. Leon W. Goldrich, Rev. Dr. deSola Pool and Rabbi Horace J. Wolf.

It is often urged that the Jewish Welfare Board does not proceed with sufficient dispatch and that it suffers in comparison with the quicker procedure of the Young Men's Christian Association and the Knights of Columbus. This criticism is undoubtedly justified. We must not, however, forget that the Young Men's Christian Association and the Knights of Columbus preceded the Jewish Welfare Board in organization by many years. The Jewish Welfare Board has been in existence only a little more than a year. Jews are still feeling their way. They must gradually fit themselves for work which they have never before known. From day to day the Jewish Welfare Board is discovering new opportunities for service and tries to meet them as speedily as the peculiar conditions with which the Board must reckon will permit. In the furtherance of the purpose the Jewish Welfare Board has set for itself, the Central Conference of American Rabbis should renew its pledge of support. In our unity lies our strength.

Respectfully submitted,

WILLIAM ROSENAU

The report was received and adopted.

The Conference adjourned.

TUESDAY MORNING, JULY 2ND

The Conference convened at 10 o'clock.

The opening prayer was delivered by Rabbi Harold F. Reinhart.

The report of the Committee on Model Constitution for Congregations was read by the Chairman, Rabbi Witt.

REPORT OF COMMITTEE ON MODEL CONSTITUTION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee is pleased to submit herewith a complete draft of a model constitution for congregations. There is much in it that is, for our purpose, altogether incidental, having to do only with rules of order and matters of organization, and has been included in this draft only for the sake of completeness, being copied from various constitutions, and representing almost entire uniformity of procedure among the congregations of the country. Your Committee was concerned primarily with principles and there is no need for these to be other than few and brief, being distinguished in this draft by large type for the sake of clearness and emphasis, and having, indeed, already been adopted by the Conference

at its last meeting. One principle is made conspicuous by its omission. Your Committee has made no reference whatsoever to the subject of fees charged by congregations for the service of the rabbi, believing that in the great experiences of joy and sorrow in the life of the Jew, the rabbi should be subject to call within the limits of his time and power regardless of congregational taxes.

Your Committee does not presume that this Constitution which it submits is "model" in the sense that it is adapted to, or productive of, a perfect congregation. It may however justly lay claim to be "model" in the sense that

(1) It incorporates the best that has been devised to date for raising the standard of congregational administration.
(2) It is workable, practically every one of its elements being already in successful operation in some congregation.
(3) It is so far in advance of the average congregation that it may well act as a guide to the end of making the basis of congregational organization more democratic and more spiritual.

Your Committee would plead for more than a mere adoption of its constitution; more even than a publication thereof in pamphlet form and a distribution among the congregations of the country. Without proper and persistent follow-up work, it is to be feared that the model constitution will lapse into a mere state of suspended animation. What is needed is propaganda, of the sort that will in no sense violate the autonomy of the congregation, but will give to the Conference the fine opportunity for moral leadership. Two years ago it was predicted in the report of this Committee that if the Conference would assume such leadership, the cause was already won. The Conference did point the way; it must now steadfastly labor in that way until its purpose is accomplished. In proof of the assurance of success, your Committee begs to report that many requests for its "model constitution" came to it during the past year from various congregations, and that since our last meeting, Fort Wayne, Ind., Dallas, Texas, and Memphis, Tenn., have adopted the unassigned pew system, while a most influential officer of one of the largest congregations in the East told a member of your Committee that he expects soon to recommend the principle to his congregation. What other congregations are doing, your Committee is unable to say, having made no inquiry, but there is no doubt what most of them will do under a lofty and active leadership on the part of the rabbis.

Your Committee therefore recommends that the Committee on "Model Constitution" be continued and charged with the duty of making suitable propaganda among the congregations of the country, with the view of inviting their interest in the "model constitution," explaining its features, and urging its adoption.

Respectfully submitted,

LOUIS WITT, *Chairman* — CHARLES S. LEVI
CHARLES J. FREUND — JOSEPH RAUCH
MOSES P. JACOBSON — AARON L. WEINSTEIN

MODEL CONSTITUTION FOR CONGREGATIONS

ARTICLE I.

Sec. 1. This congregation shall be known as.....

ARTICLE II

Members

Sec. 1. THE UNIT OF MEMBERSHIP IN THIS CONGREGATION SHALL BE THE INDIVIDUAL.

Sec. 2. Any person of the Jewish faith .... years of age and over may be elected to membership by the Board of Trustees.

Sec. 3. A MEMBER SHALL PAY SUCH ANNUAL DUES AS SHALL BE DETERMINED BY THE DECLARATION AS TO THE AMOUNT HE OR SHE IS WILLING TO PAY SUBJECT TO THE APPROVAL OF THE BOARD OF TRUSTEES

Sec. 4. A member shall be entitled to all the privileges of membership.

Sec. 5. The dues shall be payable.....in advance.

Sec. 6. Any member who is in arrears for dues for a period of 12 months may be deprived of the rights of membership.

Sec. 7. YOUNG PEOPLE FROM THE AGE OF CONFIRMATION UP TO THE AGE OF FULL MEMBERSHIP SHALL BE ELIGIBLE TO JUNIOR MEMBERSHIP IN THE CONGREGATION. Junior members shall have no right to vote or to hold elective office.

ARTICLE III

Board of Trustees

Sec. 1. The Congregation shall annually elect a Board of Trustees to be composed of the President, the Vice-President, the Secretary, the Treasurer, and ..... other Trustees.

Sec. 2. The Board of Trustees shall govern the affairs of this congregation, control its revenue and property, and take such action as shall in its judgment best promote the welfare thereof.

Sec. 3. ..... members of the Board of Trustees shall be elected by ballot at each annual meeting of the congregation to serve for a term of ..... years.

Sec. 4. The Board of Trustees shall have power to

(*a*) elect members in accordance with the Constitution;

(*b*) determine all dues and assessments of members of the congregation;

(*c*) remit the whole or any portion of such dues according to its best judgment;

(*d*) select such employees as may be necessary and fix their duties and compensation;

(*e*) authorize the appropriation of not more than.....;

(*f*) order a meeting of the congregation whenever it may be deemed necessary;

(*g*) remove any Trustee or member of the congregation for cause, provided two-thirds of all trustees vote for such removal.

Sec. 5. The Board of Trustees shall meet at least once every month.

Sec. 6. A majority of the Board shall constitute a quorum.

ARTICLE IV

Officers

Sec. 1. The officers of this congregation shall consist of a President, a Vice-President, a Secretary and a Treasurer, elected by ballot for a term of one year, at the annual meeting of the congregation.

Sec. 2. The President shall preside at all meetings of the Congregation and Board of Trustees; shall enforce the Constitution and By-Laws; sign all official documents.

It shall be his duty also to:

(*a*) decide all questions of order, subject to appeal by any member.

(*b*) Sign all orders drawn on the Treasurer, which have been approved by the Board of Trustees.

(*c*) Appoint such committees as may from time to time be required, except as otherwise provided.

(*d*) Call a meeting of the Board of Trustees, upon receipt of a request signed by three members of the Board of Trustees. The request shall state the subject matter to be brought before the Board.

(*e*) Call a special meeting of the Congregation whenever ..... members in good standing shall make a written request for same, setting forth the purpose of such meeting. On the refusal or failure of the President to act within ten (10) days after the receipt of such request, the Vice-President, or in his absence or refusal, the Treasurer shall call such meeting.

(*f*) Call a meeting of the Congregation or Board of Trustees, whenever, in his opinion, necessity therefor exists.

(*g*) Be the custodian of all valuable documents and records of the Congregation, and to deliver them at the expiration of his term to his successor in office.

(*h*) Appoint the representatives from the Congregation with the advice and consent of the Board of Trustees to all bodies wherein the Congregation may be entitled to representation.

(*i*) Appoint at the first meeting of the Board of Trustees, after the installation of officers, the Standing Committees, of each of which he is to be an *ex-officio* member.

(*j*) Cast the deciding vote on all questions in which there may be an equal division of votes, except in the election of officers and appeals from his decision.

(*k*) Make a written report to the Congregation at its annual meeting of the status of the affairs of the Congregation.

Sec. 3. The Vice-President shall, in the absence of the President, assume all the duties and responsibilities incumbent upon the President.

Sec. 4. It shall be the duty of the Secretary to

(*a*) Keep a register giving the names of all the members of the congregation, with complete data as to their membership.

(*b*) Attend all meetings, read the minutes, reports and communications and keep a correct record of the proceedings.

(*c*) Issue notices of all meetings of the Congregation, Board of Trustees and Committees, conduct the correspondence and keep a copy of the same.

(*d*) Keep a correct account between the Congregation and its members, make out and mail all bills for dues and other charges, and supervise the collection thereof.

(*e*) Attest all orders drawn upon the Treasurer when signed by the President for appropriations by the Congregation or Board of Trustees.

(*f*) Deliver promptly to the Treasurer all money collected:

(*g*) Be the custodian of the seal of the Congregation, and affix it, together with his signature, to all documents emanating from the Congregation or Board of Trustees which require the same.

(*h*) Present a full exhibit of the Congregation's financial condition, at each quarterly meeting of the Board, and at each annual meeting of the Congregation;

(*i*) Perform such other duties as the office demands;

(*j*) Furnish, before entering upon the duties of his office, good and sufficient bond for the faithful performance thereof, in such amount as the Board of Trustees may determine;

(*k*) At the expiration of his term, deliver to his successor, when duly qualified, all money and other properties, including the seal of the Congregation, and all books and papers, pertaining to his office, which may be in his possession.

Sec. 5. The Treasurer, in the absence of the Vice-President, shall assume all the duties and responsibilities incumbent upon the Vice-President.

It shall be his duty to:

(*a*) Receive all money belonging to the Congregation, and give receipts therefor, when necessary; and all money so received shall be deposited in the name of the Congregation, in such bank or banks, as the Board of Trustees may direct;

(*b*) Pay all orders approved by the Board of Trustees, drawn upon the funds in his hands, when attested by the Secretary and signed by the President.

(*c*) Make quarterly reports to the Board of Trustees of the condition of the treasury;

(*d*) Attend the meetings of the Finance Committee, of which he shall be an *ex-officio* member, and have his books and accounts ready for settlement at the expiration of his term;

(*e*) Furnish, before entering upon the duties of his office, good and sufficient bond, for the faithful performance thereof, in such amount as the Board of Trustees may determine.

(*f*) At the expiration of his term, deliver to his successor, when duly qualified, all money and other properties of the Congregation in his custody, and all books and papers, pertaining to his office, which may be in his possession.

ARTICLE V

Rabbi

Sec. 1. THE RABBI SHALL BE ELECTED AT A REGULAR MEETING OF THE CONGREGATION OR AT A SPECIAL MEETING CALLED FOR THIS PURPOSE. It shall require a majority vote of those present to elect for such salary and period of time as may be determined.

Sec. 2. He shall be an *ex-officio* member of the Board of Trustees and of the Congregation.

Sec. 3. He shall perform all duties incumbent upon, and in accord with his office.

ARTICLE VI

Seats

Sec. 1. SEATS IN THE SYNAGOG SHALL BE UNASSIGNED. IT SHALL HOWEVER BE THE DUTY OF THE BOARD OF TRUSTEES, WHENEVER REQUIRED BY SPECIAL OCCASIONS, TO MAKE A RESERVATION SUFFICIENT TO ACCOMMODATE THE MEMBERSHIP; IT BEING UNDERSTOOD THAT NO SPECIFIC ASSIGNMENTS TO INDIVIDUALS SHALL BE MADE WITHIN SAID RESERVATION.

ARTICLE VII

Committees

Sec. 1. The following standing Committees shall be appointed by the President at the first meeting of the Board of Trustees after the installation of officers:

A Finance Committee consisting of.....members;

A Ritual Committee consisting of.....members;

The rabbi shall by virtue of his office be Chairman of this Committee

A Building Committee consisting of.....members;

A Choir Committee consisting of.....members;

The rabbi shall be an ex-officio member of this Committee.

A Membership Committee consisting of.....members;

A Religious School Committee consisting of.....members;

The Rabbi shall be an ex-officio member of this Committee.

A Cemetery Committee consisting of.....members.

Sec. 2. It shall be the duty of the Finance Committee to pass on all dues and assessments; to make a detailed estimate of the income and current expenses for the ensuing year; to audit the accounts of the Congregation.

Sec. 3. It shall be the duty of the Ritual Committee to see that the form of worship is adhered to and to recommend to the Board of Trustees any change they may deem advisable. The Board of Trustees shall, when the projected change is of a fundamental character, submit it to a regular or special meeting of the Congregation, and it shall become a law when adopted by a majority vote of the members present. The proposed change shall be specified in the call for the regular or special meeting.

Sec. 4. It shall be the duty of the Building Committee to keep the building and property of the Congregation in good order and repair.

Sec. 5. It shall be the duty of the Choir Committee to engage the organist and the members of the choir and to supervise the music arranged for the religious services.

Sec. 6. It shall be the duty of the Committee on Membership to promote such activities as shall tend to increase the membership of the Congregation as well as the spirit of fellowship among the members.

Sec. 7. It shall be the duty of the Committee on Religious School to make all regulations necessary for the government of the School, including employment of teachers, and adoption of course of study.

Sec. 8. It shall be the duty of the Committee on Cemetery to have supervision and control of the Cemetery.

ARTICLE VIII

Meetings

Sec. 1. An annual meeting of this Congregation shall be held at such place and on such day in the month of..... as shall be designated by the Board of Trustees. At this meeting the reports of all retiring officers whose duty it is to make reports shall be submitted, and all active and honorary officers, including the rabbi, shall be elected; provided, however, that if no election be had, the meeting shall stand adjourned, to be called again for such election at a time to be designated by the Board of Trustees. Every member of the Congregation shall be notified by mail, at least five days prior to the holding of the annual meeting, or any adjournment thereof.

Sec. 2. Special meetings of the Congregation shall be called by the President at the request of the Board of Trustees or on written application of ..... members. The call for special meetings shall set forth the purpose of the meeting and written notice thereof shall be mailed to each member at least 5 days prior to the time of such meeting, and no business shall be transacted except that specified in the call.

Sec. 3. ..... members of the Congregation shall constitute a quorum.

ARTICLE IX

Amendments

Sec. 1. Amendments to these laws must be proposed by at least ..... members of the Congregation and filed with the Board of Trustees. Such amendments may be acted on at any regular meeting of the Congregation or at any special meeting called for that purpose Copies of proposed amendments shall be mailed to each member with the notice of the meeting at least five days prior thereto. An affirmative vote of two-thirds of the members present shall be necessary to adopt any amendment.

Rabbi Witt—When we state that the unit of membership is the individual, we mean that when a man or woman joins a congregation he joins only for himself and not for his family. At present the basis of membership is the family. Under the new rule each member of the family will have to join for himself.

Rabbi Franklin—I am heartily in favor of the individual joining as an individual but there is much to be said in favor of family membership. This matter should have careful consideration on the part of the Conference for it affects one of the most important ideas of congregational life.

Rabbi Charles S. Levi—This is one of the most thoroughgoing expressions of democracy in the synagog that we have been longing for and because of the lack of it we have been retarding the growth of our congregations. The pride of the individual to be attached to the congregation with full right of membership, the feeling of equality between men and women, and the feeling of voice and vote of each individual in the affairs of the congregation will inspire our congregations to new activity and new earnestness.

Rabbi Philipson—I am not quite clear as to the meaning of this clause. Suppose a man joins a congregation and his wife does not. In Cincinnati right of burial in the cemetery is limited to members of the two congregations. Right or wrong such is the case. If one members of a family joined and the other did not there would be the question as to right of burial.

Rabbi Schanfarber—There is a larger question than that of the cemetery. If the husband joins and the wife does not, under this constitution one could attend services while the other would have no right to do so.

Rabbi Schulman—I think that there is a question of principle involved which should not be overlooked. It is the question of the division of authority. No one is more zealous than I in defending the freedom of the pulpit and in objecting to the laity interfering with the rights of the rabbi. On the other hand, I have a keen appreciation of the rights of the laity. I hold that the whole idea of the clergy preparing a constitution for the congregation is wrong. In the organization of the congregation two things are involved—the spiritual and the material elements. The spiritual element is the loyalty to the traditions of religion of which the rabbi is the exponent and the teacher. The material element is the provision of machinery for the carrying out of this idea. The laity, listening to the rabbi, will receive the moral guidance, if he be the right kind of man; we should not speak *ex cathedra* how the congregation should be run, going into details of condition of membership. And after all there is something deeper involved. Membership in the Church of Israel is by birth—membership in the Christian church is by confession.

It is the natural and logical thing for the Christian church to base membership on the individual as a unit, whereas in Israel the individual need not join a synagog in order to consider himself of the Church of Israel. We ask him to join the synagog that, by his material support, we may the more effectively carry on its work.

Rabbi Harris—It seems to me unfair to the Committee after giving them the task to draw up a model constitution for Congregations to raise the question as to the advisability of such a procedure. We can well understand that this new constitution may conflict with some laws passed 70 years ago by some of the older congregations. But this model Constitution is for the future not for the past. And while it may be true, as has been said, that laymen know more about the business of a congregation than the rabbis yet we know that the management of some of our congregations by the Trustees has not been so tremendously successful that it may not be time to reconsider some of the questions of procedure.

Rabbi Rappaport—I agree with the proposition that we should have a "model" constitution but let us beware after what we "model" it. We are opening the door to a dangerous possibility. You will be introducing into the synagog what has happened in the churches. It frequently occurs that the husband is a member of the Methodist Church, the wife of the Baptist and the daughter belongs to the Episcopalian church. You will be introducing the same confusion into the synagog.

Rabbi Morgenstern—What we are really after is not so much to draw up a constitution which shall be a model or pattern for congregations to follow as that we are concerned with the endeavor to introduce certain principles into congregational life which we regard as democratic, as ethical, as vital for the future of Jewish existence, activity and progress in this country. By any attempt to go into details we obscure the real issue. I think we will attain our purpose more easily if we will agree on certain principles which we regard as fundamental to the democratization of Judaism in America through the institution which we regard as central in Jewish existence, namely, the synagog. But

after all we must remember that we represent but one aspect of the matter—that of the rabbi toward the congregation. Were the Union of American Hebrew Congregations to come to us and say, 'We are going to draw up a Constitution for you' we would say, 'You are not qualified as you represent only one aspect—namely that of the layman.' Now what we should do is to determine those principles which we believe should be in every constitution. We should urge that whenever a committee is appointed to revise a constitution, the rabbi should be a member of that committee. The rabbi can then voice these principles for which we stand. If it is still deemed advisable to draw up an actual constitution, I feel that the best method of procedure would be to invite the Union of American Hebrew Congregations to appoint a committee to act with a committee of the Conference to draw up a model constitution to be acted upon and endorsed by both bodies.

The report was received and the various articles of the Constitution were adopted as amended. (See page 107.)

The meeting then adjourned.

TUESDAY EVENING

The Conference re-assembled at 8:45 o'clock.

The following resolution was introduced by Rabbi Kornfeld and adopted by a rising vote:

RESOLUTION ON THE DEATH OF REV. WASHINGTON GLADDEN

Washington Gladden, one of the *zaddike umoth ha-olam*, a most important factor as well as an imposing figure in our national life for almost half a century, has been called to his eternal reward. Be it therefore

RESOLVED, That the Central Conference of American Rabbis send a message of condolence to the family of the deceased, and that as a tribute of respect this resolution be carrried by a rising vote.

JOSEPH S. KORNFELD

The following resolution was introduced and referred to the Committee on President's Message:

RESOLVED, That we, the members of the Central Conference of American Rabbis, in annual convention assembled, esteem it a memorable privilege to express our profound appreciation of the spirit of justice and good will that has moved the Government of Great Britain to declare its new policy towards Palestine, and we record with joy our deep-felt gratitude that the Governments of France and Italy, seconding the historic Balfour Declaration, have shown their eagerness to assist in making Palestine again a center for Jewish culture, and a favorable environment for the stimulation of Jewish literature, science and art.

M. LEFKOVITS — M. J. MERRITT
JULIUS RAPPAPORT — A. L. WEINSTEIN
JOSEPH STOLZ — RAPHAEL GOLDENSTEIN
S. FELIX MENDELSOHN

The report of the Committee on Religious Work in Universities was read by the Chairman, Rabbi Franklin.

REPORT OF THE COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Religious Work in Universities begs leave to report as follows:

No phase of our Conference activities has been so deeply affected by the world war as that which is entrusted to the care of this Committee. The colleges and universities throughout the land without exception have been called upon to furnish so large a proportion of their students for the service of their country that in many institutions the attendance has been cut in half. To the credit of our Jewish boys in the colleges, be it said in passing, they have answered their country's call loyally and enthusiastically, and, with their fellow-Americans of every faith, they will give a good account of themselves.

In the case of the Jewish Student Congregation at the University of Michigan, for instance, five out of eight members of the Executive Committee answered the call to the colors. In view of the smaller attendance of students at the various colleges and of the unsettled condition of affairs, new work under the auspices of our Committee could not well be undertaken during the year covered by this report. Nor would your Committee suggest that new work of any considerable proportion be attempted during the continuance of the war. However, activities previously under way have gone steadily forward this year, and in many institutions, we are grateful to report, they have been intensified and expanded.

The Student Congregation movement has definitely established itself in a number of colleges as the logical means of developing a proper religious consciousness on the part of the students. The splendid letter of endorsement sent Rabbi Louis Kopald, Supervising Rabbi of the Student Congregation of Cornell University, has been read by some of you in the public press. The letter is significant in that it indicates the attitude of college authorities toward this movement. What President Shurman says of the work at Cornell would, we are entirely sure, meet with the whole-hearted endorsement of the educational authorities at any of our great universities. He writes in part:

> "I want to express to you my sincere appreciation of the work you have been doing among the Jewish students at Cornell University. The work of our colleges and universities appeals so preeminently to the intellect that there is always some danger of a development in which the practical, moral and religious elements of life receive inadequate expression. * * * That the Jewish students are to have the benefit of a separate Student Congregation is a good thing for them and in entire line with the policy and practice prevailing at the University, and I wish you the highest success in this important work."

At Cornell the Congregation, which was established in March, 1917, by Rabbi Isaac Landman, under the auspices of this Committee, has met on alternate Sunday afternoons throughout the year with an average attendance of about 125 young men and women. In addition to the Supervising Rabbi, the following have conducted services and preached: Rabbis Max Currick, James G. Heller, Louis Wolsey, Isador E. Philo, Bernard Cantor, Stephen S. Wise and David Alexander.

At the University of Missouri there are approximately 100 Jewish students, and the Student Congregation has an average attendance of 75. The Congregation here is self-supporting, each member making a voluntary contribution. The work at this University is under the supervision of Rabbi Louis Bernstein, of St. Joseph, Mo. In the case of this Congregation services have been conducted by rabbis and prominent laymen. It is interesting to note also that services were conducted on Rosh Hashanah and on Yom Kippur by the student members of the Congregation.

At the University of Michigan, where the pioneer Student Congregation was established five years ago, the work has been eminently successful during the past year, and the sixteen visiting rabbis who conducted services there are unanimous in their enthusiastic endorsement of the plan and the spirit of the work. As in previous years, one great service was held under the auspices of the Student Congregation at Hill Auditorium, on which occasion churches of all denominations closed their doors so that all might participate in this Jewish service. The far-reaching influence of such a service can scarcely be overestimated. It gives to the student body and to

the teaching staff, as well as to the townspeople, a new idea of what the Jew and Judaism stand for. It would be well worth while to make an effort to have similar services under various denominational auspices introduced in all the larger college communities.

Other agencies beside the Conference have not been unmindful of the religious and cultural needs of Jewish students in universities. Special mention should be made of the Menorah Society which aims to foster in particular the cultural ideals of the Jew. This organization, which has branches in all the leading university centers, has done much to deepen the Jewish consciousness of our men and women. We are glad to report that in those colleges where Student Congregations have been created, there is the utmost harmony and a fine spirit of co-operation between them and the Menorah societies. The functions of the two are entirely distinct and, though they supplement one another, they do not overlap or duplicate.

The Jewish Chautauqua Society, through its summer lecture courses in universities, is also doing effective work. While its purpose is not essentially to reach the Jewish student, in effect it does touch the Jewish young men and young women in our universities for good. The work of this organization should be greatly encouraged by our Conference.

Grateful appreciation is due to the Department of Synagog and School Extension for its moral and financial support of the work sponsored by this Committee, as well as to those individuals who have contributed generously to the support of this work.

In a number of communities situated near great university centers, some very effective work has been done by local congregations. In Boston, for instance, which is the center of a great educational district, very telling work has been accomplished. Congregation Adath Israel, under the ministry of Rabbi Harry Levi, a member of our Committee, has four hundred out-of-town Jewish college men and women on its mailing list. Temple announcements are regularly sent to them and special functions are arranged for them. They are invited to attend all study classes and lectures given by the Congregation and are, moreover, frequent guests in the homes of members. The mailing list referred to includes young women at Smith, Wellesley, Radcliffe and Boston Universities. Whenever the girls from out of town attend evening functions, they are cared for in the homes of members of the Congregation. They are also visited when ill. If they require additional income to pay their tuition, the Congregation, through its proper Committees, finds congenial work for them. This is an example of helpful work among Jewish students that is to be highly commended.

Similar work is done at Yale for 250 Jewish students under the direction of Rabbi Louis L. Mann and his congregation, Mishkan Israel.

In Baltimore, which is the seat not only of Johns Hopkins University, but also of a number of smaller educational institutions, an effort is made by the congregations to keep in touch with the Jewish students.

In the city of Philadelphia all the larger congregations have reached out a helping hand to the students as have also various other organizations

like the Y. M. H. A. and the Council of Jewish Women. The additional services conducted by the Rodeph Shalom Junior Congregation aim especially to meet the needs of students, many Jews being in attendance at the University of Pennsylvania. All educational institutions attended by Jews are placarded with announcements of Jewish activities and invitations are sent out on the High Holydays as well as for Seder and on other occasions.

In the City of Detroit, the annual Student Day, instituted some years ago, continues to exert a helpful influence. On this occasion students from the University of Michigan at Ann Arbor, the Michigan Agricultural College at Lansing, and the State Normal School at Ypsilanti, as well as students in Detroit institutions of learning, are guests of the community.

In this way many pleasant friendships are created between the students and their hosts and a feeling of at-homeness is established in the city on the part of the students. This plan is heartily recommended to other communities.

What militates more than anything else against the complete effectiveness of religious work in universities is the fact that in most instances, it is dependent upon the voluntary services of rabbis in nearby cities. It is the conviction of the members of this Committee that if in the larger university centers, situated at a distance from an established congregation, a resident student rabbi might be placed, much good would result. With this thought in mind your Committee recommends that the opportunity for eminent service which is offered in this sphere be emphasized to the end that graduate rabbis seeking their higher degrees might be induced to act as student rabbis while pursuing their higher studies. Perhaps some means might be found by which such young men might be paid a sufficient salary for their services to enable them to pursue their university work without expense. At any rate the feasibility of some such plan is worthy of study.

While, as stated before, no new work of large proportions can at the present time be contemplated by the Committee, the work already in hand should be kept intact and enlarged upon where possible in order that at the end of the war the new problems that will inevitably face us may be more adequately met.

All of which is respectfully submitted.

LEO M. FRANKLIN, *Chairman*	ALEX. H. LYONS
HENRY BERKOWITZ	LOUIS L. MANN
EDWARD N. CALISCH	MORRIS NEWFIELD
LOUIS GROSSMAN	MARCUS SALZMAN
JOSEPH S. KORNFELD	SAMUEL SCHULMAN
ISIDORE LEWINTHAL	DAVID PHILIPSON
CHARLES S. LEVI	MARTIN ZIELONKA

The report was received and the recommendation adopted.

Rabbi Rosenau—I feel that this is a question which we must meet and the sooner the better. There is no doubt that it would be a great advantage if we could station a rabbi at the University who could work with the students instead of bringing a rabbi from some other community merely to address them. I would therefore suggest that a committee of this Conference be appointed to study the question of resident student rabbis and see whether some feasible plan cannot be worked out whereby student rabbis can be located at least in our principal universities. I feel that if we gave publicity to the need of student rabbis and also made plain the great advantage of such work we would find many men in this country who would gladly contribute to such a fund.

Rabbi Kornfeld—I am sure this plan appeals to every member of the Conference and I think that no agency would be better suited to give the needed publicity than the Union of American Hebrew Congregations. Surely this is as much a part of their work as is Synagog and School Extension and while there may be better methods of publicity, yet I feel with an organization like the Union behind the movement you would get better results than by printing it in the Yearbook.

Rabbi Fox—I feel that in considering this, it is well to bear in mind that a student congregation is the hardest kind to deal with. The young men and women in such a congregation must be treated with tact and I believe it requires an older and more experienced man—a man of good judgment to cope with this problem.

And since in the last ten or twelve years a vast majority of the students have come from orthodox homes, would it not be well for this committee to consult with the New York Seminary to see whether the needs of the orthodox could not also be administered to.

Rabbi Deinard—I do not believe that the question of financing this proposition is the most serious one that we must consider. I believe the success of the work with the students has

been achieved just because they have been given the opportunity to hear able and prominent men, men they were eager to hear. If you put a young and inexperienced man at the university, I fear that you may undo much that has been done.

Rabbi Philipson—I feel it would be a fine thing if we could have a permanent man at the larger universities to look after the religious work but I still think it would be necessary to have the older men come to bring the message. At the large universities the men and women are extremely critical and few young men, no matter what their ability, have had the experience and the knowledge of human nature that would qualify them to act as preachers to these young people.

Rabbi Franklin—No one knows better than I how high a standard of preaching is required by these students but I did not mean that of necessity the resident rabbi need be one just out of college. There are quite a few men who would be glad of the opportunity to work for a higher degree and do this work at the same time, men who are ready to make a sacrifice for the good which the work must do. It is not intended that the resident rabbi should do all the preaching. But it has happened time and again when a rabbi had accepted the call to come to Ann Arbor to conduct the service and preach that he was prevented by a funeral or some other cause and as a result the students assembled only to be disappointed. If we had a young man on the ground it would prevent such a situation.

In regard to what a previous speaker said, I would say that every effort has been made to have orthodox as well as reform rabbis officiate. We have had one or two orthodox rabbis to officiate but I must confess that our invitations have not been as graciously received by the orthodox as by the reform rabbis. And it will perhaps surprise you to hear that although a vast majority of the students at the University of Michigan come from orthodox surroundings, the students themselves have not been so responsive to the orthodox as to the reform rabbis. They seem to feel that the former are not as alive to the need and do not bring the message that the student requires.

The following resolution was introduced and adopted by a rising vote.

RESOLUTION OF THANKS TO CHIEF RABBI ALCALAY

RESOLVED, That we, the members of the Central Conference of American Rabbis in annual convention assembled, express our sincere gratitude and appreciation to Dr. Isaac Alcalay, Chief Rabbi of Serbia, for his illuminating and gratifying address on The Cultural and Social Condition of the Jews in Serbia; and be it further

RESOLVED, That we request our honored and distinguished guest to express in some manner to his Serbian co-religionists our heartfelt greetings, our deep felt sympathy with them in their great sorrow and our fervent prayer that the Guardian and Keeper of Israel may speedily send them comfort and healing.

JOSEPH STOLZ
SAMUEL SCHULMAN
WILLIAM ROSENAU
SAMUEL S. COHON
JOSEPH S. KORNFELD
CHARLES J. FREUND
DAVID LEFKOWITZ
ISAAC L. RYPINS

Rabbi Alcalay thanked the Conference:

You have my heartfelt thanks for this resolution of commendation. I assure you this will be treasured as one of my most cherished memories and I again beg of you to accept my most profound thanks.

It was moved and adopted that Rabbi Rauch's paper be made the special order of business for Wednesday morning at 10 o'clock.

The report of the Committee on Synagog and Industrial Relations was read by the Chairman, Rabbi Wolf.

REPORT OF COMMITTEE ON SYNAGOG AND INDUSTRIAL RELATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The next few decades will have as their chief concern the rectification of social and economic evils. The world will busy itself not only with the establishment of political, but also with the achievement of industrial democracy through social justice. The ideal of social justice

has always been an integral part of Judaism. It is in accordance with tradition, therefore, that the Central Conference of American Rabbis submits the following declaration of principles as a program for the attainment of which the followers of our faith should strive:

1. A more equitable distribution of the profits of industry.
2. A minimum wage which will insure for all workers a fair standard of living.
3. The legal enactment of an eight hour day as a maximum for all industrial workers.
4. A compulsory one-day-of-rest-in-seven for all workers.
5. Regulation of industrial conditions to give all workers a safe and sanitary working environment, with particular reference to the special needs of women.
6. Abolition of child labor and raising the standard of age wherever the legal age limit is lower than is consistent with moral and physical health.
7. Adequate workmen's compensation for industrial accidents and occupational diseases.
8. Legislative provision for universal workmen's health insurance and careful study of social insurance methods for meeting the contingencies of unemployment and old age.
9. An adequate, permanent national system of public employment bureaus to make possible the proper distribution of the labor forces of America.
10. Recognition of the right of labor to organize and to bargain collectively.
11. The application of the principles of mediation, conciliation and arbitration to industrial disputes.
12. Proper housing for working-people, secured through government regulation when necessary.
13. The preservation and integrity of the home by a system of mother's pensions.
14. Constructive care of dependents, defectives and criminals, with the aim of restoring them to normal life wherever possible.

Respectfully submitted,

HORACE J. WOLF, *Chairman*	ABRAM HIRSCHBERG
MOSES J. S. ABELS	CHARLES B. LATZ
LOUIS BERNSTEIN	EMIL W. LEIPZIGER
A. BLUM	HARRY S. LEWIS
SEYMOUR G. BOTTIGHEIMER	SOLOMON C. LOWENSTEIN
ABRAM BRILL	HARRY H. MAYER
RUDOLPH I. COFFEE	MAURICE M. MAZURE
HENRY COHEN	ALFRED G. MOSES
JACOB FEUERLICHT	SIMON PEISER

HENRY M. FISCHER
JULIUS FRANK
HARVEY B. FRANKLIN
WILLIAM S. FRIEDMAN
RAPHAEL GOLDENSTEIN
JOSEPH GORFINKLE
ISADOR E. PHILO
JACOB S. RAISIN
MAX RAISIN
ISAAC L. RYPINS
MARCUS SALZMAN
ALBERT B. YUDELSON

It was moved that the report be received and the recommendations be considered seriatim. The motion was lost.

It was moved and carried that the report be adopted as a whole.

Rabbi Schulman—I have my doubts as to the advisability of adopting this report now. I am very much interested in this movement but the Commission on Social Justice brought in a report last year that owing to the fact that our country had just entered the war and that the attention of the country was centered on winning the war, it was an inopportune time to present a social program. I believe the same thing is true this year. We missed the psychological moment some years ago, to put ourselves on record with a clear-cut succinct statement on the social question. Today is not the time for any element of the American people to insist upon its individual rights but to concentrate on efficient work for the purpose of winning the war. When happily the war will be over and our country starts out on the work of reconstruction, then shall this spirit of social justice again permeate the life of the nation.

Rabbi Schanfarber—I do not agree that this is not the psychological moment. Last year we had just entered the war. Today in the light of developments we feel there is a necessity for reiterating and stating fully our program for social justice and I think this is the time to give our statement to the world.

Rabbi Rauch—We are no longer interested in many of the problems touched on in this report. At a time when most of the rights here stated are already on the statute-books it seems strange that we who are supposed to look ahead should be discussing matters which are already the law of the land.

Rabbi Charles S. Levi—It is not true that the questions touched on in the report are already settled. Only a few weeks ago the question of Child Labor was again thrown before us for debate. After the war is over and there will begin a sharp economic fight through the competition of nations, it will be well to have these simple elemental facts of ethics clearly set forth for us. It is a standard of social justice to which all can subscribe.

By unanimous consent, a partial report of the Committee on Resolutions was received. (See page 139 for Resolutions.)

Resolution I was not concurred in.

Resolution II on a change in the Revision of Prayer-book was referred back to the Committee on Resolutions. (See discussion below.)

Resolution III was referred to the Executive Board with instructions that the Executive Board shall either act as a War Service Commission or shall be authorized to appoint such a Commission should it deem it necessary. (See page 107 for reconsideration.)

On the resolution of Rabbi Cohon as to the revision of the Union Prayer-book.

Rabbi Cohon—I do not think this matter should be buried on the ground of a technicality. It is a matter of vital importance.

Rabbi Marcuson—The statement made by the Committee is not legally and technically true. When the first objection was raised by the framer of this resolution, the report of the Revision Committee was not yet adopted as the records will show. At that time the Chair ruled that no matter what the action of the Revision Committee may be it would not close the right of the member to bring the matter before the Conference. I ask a ruling on this point of order.

The Chair—The point of order is well taken.

Rabbi Schulman—If you rule that the matter is not definitely closed does that mean that the whole book can be discussed on the floor.

The Chair—The will of the Conference is supreme. It can do anything it pleases.

Rabbi Philipson—Does not the action of the Conference of last year preclude any further discussion of this matter?

The Chair—It does not.

Rabbi Philipson—I am sorry but I must appeal from the decision of the Chair.

The Vice-President, Rabbi Franklin, takes the Chair.

Rabbi Philipson—I regret the necessity of having to appeal from the decision of the Chair but I feel that a very fundamental matter is here involved. After the Conference has finally disposed of a matter, shall it be possible to bring it up again and again according to the individual notion of an individual member. As Americans we are ruled by the majority and as members of the Conference we ought to abide by the decision of the majority. The Conference took action on this matter last year; the Committee was authorized to edit the manuscript finally for publication; to have the manuscript printed and sent to the members for criticism and correction. These suggestions were considered by the Committee. On this suggestion we decided according to our best judgment. I maintain the matter is no longer before the Conference, it can only be brought up by moving to reconsider the action of last year. For this reason I do not think the President is correct in his ruling, and I am compelled to appeal from his decision.

Rabbi Marcuson—My only interest in this discussion is the parliamentary question involved and I maintain that there is no such thing as closing a matter so that a member shall not have the right to question the action of a Committee which is only the agent of the Conference. If we close a question when we refer it to a Committee it would mean that we cannot question or discuss any action which a Committee might take when once authorized by the Conference and such a presumption is absurd on the face of it. We have already proved that this is not the

case for the Conference voted to add to the manuscript of the Revision Committee certain prayers from the Book of Personal Prayers and the Committee on Revision could not have considered the matter closed for the recommendation was made that they be so authorized. And since the member raised the question before the report of the Committee was adopted, I maintain that it was legally before the house and was but waiting for the action of the Committee, the Chairman of which had offered to re-submit it to the Committee.

Rabbi Schulman—When the Conference gave the Committee authority to act on the suggestions sent to it, it took away from the Conference any further right to act in the matter. If you say after a prayer-book has been adopted that some one can come in and say, 'I have a revision to make,' you could go on from year to year making changes and even jealousy for the rights of the individual could not permit this. What the Conference intended was that the Committee shall print the book without throwing it open to the Conference for discussion.

Rabbi Grossman—The duty of the Chairman is to protect the Conference in its rights. He performs his duty only in that spirit, subordinating all personal feeling, subjecting himself to the will of the Conference which has no time limit. When the Chairman of the Revision Committee arose, he had in his hand a manuscript, whether in print or not, so far as the Conference is concerned a manuscript, which he offered for inspection on the part of the members of the Conference. Thereupon Rabbi Cohon arose, was recognized by the Chair and exercised the right which he or any member of the Conference had, of offering a revision to a passage in this manuscript. The Chair maintains that this was only a manuscript not only because the Conference was so informed but that it is so also in law. At the last meeting of the Executive Board, a printing Committee was appointed to take charge of the revised manuscript and see it through the press. This committee consists of the Chairman of the Publications Committee, the Chairman of the Revision Committee, the President of the Conference, the Secretary of the Revision Committee and Rabbi Morgenstern.

This Committee which is the Committee to execute the will of the Conference has not yet received the manuscript, has not yet proceeded to work. On that account the Chairman ruled that the work of the Revision Committee was not yet completed and that the question of revision is still open until that special Committee shall receive the manuscript from the Revision Committee.

The previous question having been called for, the question of sustaining the Chair was put by the Vice-President. The appeal was declared lost and the decision of the Chair sustained.

The resolution was referred back to the Committee on Resolutions for re-consideration.

The Conference then adjourned.

WEDNESDAY MORNING, JULY 3D

The Conference was called to order at 9.30 o'clock.

The opening prayer was delivered by Rabbi Maurice H. Harris.

The report of the Committee on Model Constitution for Congregations was taken up for final action. (See page 84).

It was moved and carried that the constitution be adopted as amended and that the recommendation in regard to continuing the Committee for the purpose of familiarizing congregations with the Constitution be referred to the Executive Board.

Rabbi Joseph Rauch then read a paper on the Hamburg Prayer-book. (Appendix F.) The discussion was participated in by Rabbis Rosenau, Deinard and Rappaport.

It was moved and adopted that the consideration of the revised Constitution and By-Laws be postponed until 10.30 o'clock.

It was moved and adopted that the action taken on the report of the Resolutions Committee in regard to Resolution III in the matter of appointing a War Service Commission be re-considered. (See page 104).

A motion to lay the resolution on the table was adopted.

The report of the Committee on Revision of the Constitution and By-Laws was taken up and considered seriatim until adjournment.

WEDNESDAY AFTERNOON

The Conference re-assembled at 2 o'clock.

Consideration of the report of the Committee on Revision of the Constitution and By-Laws was concluded and the Constitution and By-Laws as amended were adopted. (See page 279 for Constitution.)

It was moved and carried that the Constitution as amended shall be printed as soon as possible and copies sent to each member of the Conference.

The following resolution was introduced and by unanimous consent was taken up for immediate consideration and was adopted:

> RESOLVED, That the Chairmen of Committees shall present their reports to the Executive Board one month in advance of the meeting of the Conference and that the Executive Board shall be instructed to discharge all the business pertaining to the Conference except such as in its judgment is necessary for the decision of the Conference. We recommend that this be tried as an experiment during the coming year, and that the Executive Board be advised to prepare its program for next year in keeping with the spirit of this resolution.
>
> ABRAM SIMON
> JULIAN MORGENSTERN
> SAMUEL S. COHON
> SAMUEL SCHWARTZ
> CHARLES J. FREUND

Rabbi Simon—I wish to bring to your attention this matter which I consider of utmost importance. I think that most of you will agree that there should be a complete change in the policy which has been guiding this Conference. Points of order, questions of personal privilege and technical things like that should not have a place on the floor of this convention. I believe the purpose of our coming together is not so much to transact routine business, to listen to endless reports and matters of business detail but to sound a note which shall serve as an inspiration in the months of work upon which we have to enter when we return to our homes. We have here over thirty reports excluding those of the Executive officers, and many more to come.

up in the coming days. Most of the matters here brought up could have been and should have been handled by the Executive Board. When day after day, men and women come and ask questions which are fundamental in religion, I wish to give them real helpful advice. These men and women must have spiritual food, and they who stay at home are equally as important a question religiously as the Jewish boy in the Army. We have not here raised, nor have we answered, the important question, How shall we meet the religious needs of our people? There should be some clause in the Constitution providing that the Executive Board shall consider all reports and only refer to the convention such matters as need its consideration. Then our time can be devoted to the great religious questions which concern us.

Rabbi Schulman—I am very much in favor of the suggestion made by Rabbi Simon, but if we are to have a Conference in March, I fear the time will be very short. The reports of your Committees will have to be in by the first of February and that will make it very difficult and I am afraid there will be no reports.

Rabbi Morgenstern—I think the experiment will be all the more feasible this year, both because of the short year and because of the purpose of the next Conference. If the reports are to be handed to the Executive Board, it will matter little whether they are handed in by February or not. If necessary the Executive Board can meet again in June and the time of the convention can be devoted to the celebration of the centenary of Dr. Wise and not to the transaction of routine business.

The report of the Committee on the Isaac M. Wise Centenary was read.

REPORT OF COMMITTEE ON WISE CENTENARY CELEBRATION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on the Wise Centenary Celebration respectfully recommends that,

I. In honor of the hundredth anniversary of the birth of Isaac M. Wise, to take place on March 29, 1919, the Central Conference of American

Rabbis hold its next annual session in Cincinnati during the week in which the centenary is to occur.

II. Your Committee furthermore recommends that the Central Conference of American Rabbis respectfully ask the Executive Committee of the Union of American Hebrew Congregations that it postpone its next biennial session from January, 1919, to the end of March of that year, and that its session, instead of being held in Boston, be held in Cincinnati, simultaneously with that of the Central Conference of American Rabbis.

III. Your Committee further recommends that one entire day of that week be set aside by both of the bodies mentioned for the celebration of the Wise Centenary.

IV. That the celebration consist of
a Forenoon Session,
an Afternoon Session,
an Evening Session.

V. The Forenoon Session shall be devoted to addresses on,
(*a*) Isaac M. Wise as Rabbi
(*b*) Isaac M. Wise as Founder of the Union of American Hebrew Congregations
(*c*) Isaac M. Wise as Founder and President of the Hebrew Union College
(*d*) Isaac M. Wise as Founder and President of the Central Conference of American Rabbis.

VI. The Afternoon Session shall be devoted to brief addresses by representatives of leading national Jewish organizations, such as
The American Jewish Committee,
The Jewish Publication Society of America,
The Jewish Theological Seminary,
The Jewish Chautauqua Society,
And other National Jewish Organizations.

VII. The Evening Program shall consist of a pageant, to be presented by the Jewish Community of Cincinnati, setting forth the story of the Jew in America, in accordance with several scenarios that have recently been arranged and presented, with splendid success, by a number of Jewish communities, notably by those of Cleveland and Philadelphia.

VIII. Your Committee, moreover, recommends that, in honor of the Wise Centenary Celebration, a lectureship be founded at the Hebrew Union College, to be maintained by Congregation B'nai Yeshurun, of Cincinnati, the Union of American Hebrew Congregations, and the Central Conference of American Rabbis, the lectures to be delivered, from time to time, by recognized Jewish scholars, these lectures to be published in book form, and to be known as the Isaac M. Wise Centenary Publications.

IX. Your Committee further recommends that the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the

Alumni of the Hebrew Union College, the National Federation of Temple Sisterhoods, and other agencies, unite in a nation-wide movement to complete the Isaac M. Wise Million Dollar Memorial Fund started some years ago, that the drive be commenced at the earliest date possible and successfully finished at the time when the Wise Centenary is celebrated.

X. Your Committee further recommends that a General Committee, consisting of members of Congregation B'nai Yeshurun, of Cincinnati, of the Union of American Hebrew Congregations, of the Board of Governors of the Hebrew Union College, and of the Central Conference of American Rabbis, be given charge of the arrangements of the above suggested celebration.

Respectfully submitted,

JOSEPH KRAUSKOPF, *Chairman*	DAVID PHILIPSON
HENRY BERKOWITZ	WILLIAM ROSENAU
HENRY ENGLANDER	ISAAC L. RYPINS
MOSES J. GRIES	SAMUEL SCHULMAN
KAUFMAN KOHLER	JOSEPH SILVERMAN
ISAAC S. MOSES	SAMUEL WOLFENSTEIN

The report was received and referred to the Executive Board.

The report of the Committee on Systematic Jewish Theology was presented by the Chairman, Rabbi Schulman.

REPORT OF THE COMMITTEE ON SYSTEMATIC JEWISH THEOLOGY

To the Central Conference of American Rabbis,

GENTLEMEN: At the meeting of the Conference in Frankfort, Mich., in 1908, the Committee on Systematic Theology presented a report (Yearbook, Vol. XVIII, pages 106-109), which contained the following: "For the last few years, there has been repeated discussion as to the necessity of a creed or summary of principles, which shall put an end to what is deplored as the anarchistic individualism rampant in Reform Judaism. This so-called anarchy, however, is very much exaggerated. As a matter of fact, actual unanimity as to the fundamental principles exists, as can be seen from the leading thoughts in pulpit discourses, and from the practice in the public worship and daily life of those who are members of Reform Congregations.

"It is contrary to the genius of Judaism and to its historical development to manufacture creeds in Conferences. Whatever authority in matters of theology was established in the past, came about through the moral authority of the learning and character of the individual. But while this is so, it would be helpful to clear thinking and to an effective presentation of Juda-

ism, if a volume of essays could be published by the Conference on the essential ideas of Judaism. These essays should be written by the members of the Conference preferably, or non-members, if most feasible. The writers should be designated by the Committee on Theology. Fundamental principles and standards might be formulated with respect to the method and style of presentation. The Conference would then become practically a Committee of Publication, and it would be understood that the authority of the essays would depend entirely upon the writers." A plan of a series of twelve essays was presented, and reasons for the selection of subjects briefly given. Upon the motion of Dr. Kohler, after a thorough debate, the report of the Committee was adopted.

During the last ten years, the Committee, with varying personnel constituting its membership, arranged for the formulation of method of writing these essays, corresponded with possible writers, and finally assigned eight of these essays to a number of writers, six of whom are members of the Conference and two, non-members of the Conference. During the last few years, the Committee was compelled to report progress. Only one writer, Dr. Caesar Seligman, of Frankfort, Germany, sent his essay on "Revelation Compatible with Science," and it is now in the hands of the Chairman of the Committee. Up to the writing of this report, no other essay has been received.

The purpose of the enterprise which the Conference, in adopting the report of the Committee in 1908, undertook, was to meet certain practical needs. It was felt that such a volume of essays, if it could be procured, would present by various writers different aspects of modern Judaism, and would therefore be an effective unifying force in Reform Judaism.

But, conditions have since then changed. While the Committee had been compelled to report progress, and the work, along the lines laid out had not advanced, the Nestor of American Jewish scholarship, our revered Honorary President, Rabbi Kaufman Kohler, wrote his book "Jewish Theology Systematically and Historically Considered," which we now have in English form, published by Macmillan. It exists also in German form, published eight years ago. We have therefore a book on Systematic Theology, accessible to all leaders of Jewish thought in this country and abroad. This work may be said to round out a century of development of Jewish thought. It is permeated with the spirit of the exact and critical scholar, it shows fine philosophical insight and gives the results of the constructive theologian. It presents every religious idea produced by Jewish genius, as it arises in the Bible, becomes clarified through contact with non-Jewish civilizations and cultures, develops and ripens into the present form in the consciousness of the modern Jew. Impartially presenting every aspect of Jewish religious genius, it in no uncertain terms advocates the view which the author upholds as the expression of the essence of Judaism. It is a work of "Catholic Israel," and, at the same time, shows satisfactorily the philosophy of Reform Judaism. We can say of it, that

it will prove a unifying force for all those who represent Reform Judaism. It therefore, in great measure, meets the practical needs which the volume of essays, contemplated by the Conference, was intended to do. It has, moreover, the advantage of being the work of one man. It will long remain a classic for Jewish and Christian theologian. Reform Jews can well go to it for a comprehensive exposition of the spirit of modern Judaism. And, at the same time, all Israel will find in it a systematic and historical presentation of the development of the fundamental ideas of Israel's religion.

The Committee feels that the Conference, by adopting the report in 1908, having given up the idea of formulating a Jewish theology, and the practical needs for the present of those who belong to the Reform wing of Israel having been met, the enterprise of publishing a Volume of Theological Essays, as recommended in 1908, should be discontinued.

Respectfully submitted,

SAMUEL SCHULMAN, *Chairman* MAURICE LEFKOVITS
EMIL G. HIRSCH DAVID NEUMARK
JOSEPH KRAUSKOPF DAVID PHILIPSON

The report was received and adopted.

The Conference adjourned.

THURSDAY MORNING, JULY 4TH

The Conference convened at 9.30 o'clock.

The opening prayer was delivered by Rabbi Charles S. Levi.

The report of the Committee on Descriptive Catalog was read by the Chairman, Rabbi Leipziger.

REPORT OF COMMITTEE ON DESCRIPTIVE CATALOG

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Descriptive Catalog begs leave to make the following report.

A perusal of the report of the Committee to the Buffalo Conference reveals the opinion of that Committee that the task of preparing and editing paragraph reviews of 600 books is too great for a volunteer Committee, and brings out the recommendations that the Conference appropriate $100 for a secretary to prepare the catalog, that a small editorial Committee be retained to co-operate with the proposed secretary, and that the descriptive catalog when completed, be printed for general distribution to religious schools.

This report was referred by the Buffalo Conference to the Executive Board, which unfortunately did not make the requested appropriation; thus leaving the status of the Committee's labor as it was before the Buffalo conference with 68 completed book reviews out of a list containing some 600 titles as the result of activities of four years.

The resignation of the Chairman of the Committee, Rabbi Zepin, who organized the work of the Committee and was for four years its head left the newly appointed Chairman to deal with a difficult and uncertain situation.

The reappointment of the Committee by the present administration after the Executive Board had failed to carry out the recommendations of the Buffalo report, lead to the assumption that the work was to go forward; but subsequent correspondence between the President of the Conference and the present Chairman of the Committee brought out the suggestion on the part of the president that the catalog be built up gradually out of the accumulation of a series of bulletins containing reviews of new publications relevant to religious education in all its aspects.

The uncertainty of the whole matter, the fact that what had been accomplished would not fit into the newly suggested plan of work, the expense attached to the publication of a current bulletin, all of these considerations have served only to inhibit any action on the part of the present Chairman until a conference could be held with the members of the Committee who are expected to co-operate in the task.

The result of such a Committee conference which was held this week and of the correspondence which preceded it leads your Committee to make the following recommendations:

1. That the Committee on Descriptive Catalog be reduced in numbers to a Chairman and an editorial Committee of seven, representing the various branches of literature on the subject—reference literature, education, philosophy, text books, juvenile literature, Jewish History, Jewish Religion, and Jewish Literature.

2. That each member of this Committee be responsible for a brief descriptive review of three or four books a year in his particular branch of the subject.

3. That these reviews be submitted by the Chairman for publication to the Union Bulletin, in which necessary space has kindly been offered for this work by Rabbi Zepin.

4. That the 68 reviews already completed be revised by the respective Committee editors to meet the present conception of a descriptive review, and be published in the Union Bulletin at the discretion of the Chairman.

Your Committee believes that in this way, with fairness to those who have already co-operated in the task its work can become immediately

serviceable to religious schools and a catalog can ultimately be built up out of the accumulation of current reviews.

Respectfully submitted,

EMIL W. LEIPZIGER, *Chairman*	MEYER LOVITCH
HENRY ENGLANDER	EUGENE MANNHEIMER
ABRAM HIRSCHBERG	MAURICE M. MAZURE
ISAAC LANDMAN	MARIUS RANSON
LEE J. LEVINGER	ABRAM SIMON

The report was received and adopted.

The report of the Tract Commission was read by the Vice-Chairman, Rabbi Morgenstern.

REPORT OF THE TRACT COMMISSION

To the Central Conference of American Rabbis,

GENTLEMEN: The Joint Tract Commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations regrets that owing to unavoidable causes it must report another year of comparative inactivity. It had confidently expected to issue four tracts this year, in accordance with its established plans. The incorporation by the Union of American Hebrew Congregations and the National Federation of Temple Sisterhoods into their constitutions of the provision that 5 cents of the annual membership due of each organization be considered the annual subscription price for tracts, promised to fulfil all government requirements for the privilege of second-class mail rates. With this paramount obstacle removed the work should have proceeded with dispatch. The Commission trusts sincerely that the Conference will adopt article IV, section 4 of the proposed Constitution, making provision for similar action on the part of the Conference.

The Commission is happy to report that ways and means have been devised which will enable it to carry out this program of publication and distribution of Jewish Educational Tracts, four times a year. It will issue Tracts 1, 2, and 3, which were received from the Conference some years ago, and will publish for the first time the tract on Jewish Ethics, by Rabbi Samuel Schulman. These tracts will appear at regular intervals during the course of the year.

In addition, the letter from the President of the Conference, which he has wisely included in his message, made clear the necessity of providing suitable reading matter along Jewish lines for the 60,000 or more Jewish soldiers in the United States army.

The Tract Commission has gladly undertaken this important task and has already outlined detailed plans for the preparation and publication of a

considerable number of tracts dealing with subjects of vital interest to Jewish soldiers. Writers for a considerable number of these tracts have already pledged their support, and it is assured that in the immediate future these tracts will begin to be published, and will be distributed in regular and rapid succession.

Negotiations are being conducted with the Jewish Welfare Board looking to their co-operation in the distribution of these tracts. Such co-operation is absolutely indispensable. At the same time the Jewish Welfare Board naturally has a direct and urgent interest in the preparation and distribution of tracts such as these. The Commission therefore recommends the approval by the Conference of the suggestion that the Jewish Welfare Board be invited to appoint a representative to sit and participate with the Joint Tract Commission in the preparation and distribution of these tracts for Jewish soldiers.

The task of preparing the annual holy day sermon pamphlet has been, as usual, successfully discharged by the sub-committee on sermon pamphlet, under the supervision of its efficient and experienced chairman, Rabbi Samuel Hirshberg. Useful holy day press notices were prepared by the sub-committee on press notices under the able direction of its chairman, Rabbi Felix A. Levy. The Solicitation Committee under the chairmanship of Rabbi Morris M. Feuerlicht has collected $800.25 for the fiscal year.

Respectfully submitted,

EMIL G. HIRSCH, *Chairman*
JULIAN MORGENSTERN, *Vice-Chairman*
GEORGE ZEPIN, *Secretary*

The report was received and adopted.

Rabbi Philipson—Can the Chairman give any information as to the nature of these tracts for soldiers?

Rabbi Morgenstern—The Committee has outlined twenty or thirty tracts which it hopes to produce speedily. They will be short—none of them over 1500 words. There are to be tracts on Heroic Moments in Jewish History, each about a page in length; a series on Epochs in Jewish History; there is to be a series on matters of a more positively religious nature, such as immortality, and on questions involved in the war.

The report of the Committee on Responsa was then presented and ordered printed.

REPORT OF THE COMMITTEE ON RESPONSA

To the Central Conference of American Rabbis,

GENTLEMEN: Two questions were submitted to this Committee. The following message was received by the Chairman and his wired reply is appended:

> Have case of a *Nolad Mohul*, six weeks old; *Mohel* examined on eighth day and said nothing to be done; then physician examined yesterday organ absolutely clean from *orlah* and prohibited operation. Am asked to name child. Please wire opinion at my expense upon receipt of this.

RABBI KOHLER'S OPINION

Physician's opinion is paramount. Name child without the *Milah*.

K. KOHLER

Rabbi Deutsch dissents from this opinion.

RABBI DEUTSCH'S OPINION

Dr. Kohler's responsum on *Nolad Mohul* is wrongly conceived. No rabbinic authority can decide to circumcise, where there is nothing to circumcise. The point would be, whether the old practice of letting blood, מטיף דם ברית should be followed.

G. DEUTSCH

* * *

The following letter was received:

> Allow me to ask your opinion in the following case, in order to know whether I have acted right or not. A member of our Temple recently died. Upon her death, I learned that she had been a devout Christian Scientist. Her husband who is still living, is a Christian Scientist too. In asking me to officiate, the members of the family told me that they also expect to have at the funeral service in the home a Christian Scientist, to act in conjunction with me. Thereupon I told them that I cannot officiate at such a funeral. In addition, I was told, that the woman is to be buried in a Christian cemetery. I refused to officiate for three main reasons: (1) Because the deceased was a Christian Scientist and thereby has ruled herself out the synagog. (2) Because of the inroads Christian Science is making in Judaism, and (3) Because of their intention to have a Christian Scientist participate.
>
> Now, for my own future guidance, I shall be very grateful to you, Doctor, to learn whether in your opinion I have acted rightly; and incidentally whether a rabbi can properly officiate at the funeral of a Jew who is to be buried in a Christian cemetery?

RABBI KOHLER'S OPINION

In replying to your letter just received, let me state my full approval of the attitude you took in refusing to officiate at the funeral of a Christian Scientist who was the wife of a Christian Scientist; particularly so in view of the fact that a Christian Scientist was to officiate with you at the funeral service.

Your three reasons are all well taken. Moreover, the husband who, being also a Christian Scientist, has his wife buried in a Christian cemetery, shows by this very fact that he wants both himself and his deceased wife classed among Christians. No rabbi ought to officiate in such a case. That almost amounts to a desecration of the Jewish faith, a *Hillul ha Shem*, and the rabbi is expected to uphold the honor of the synagog.

Yours sincerely,
K. KOHLER

RABBI RAPPAPORT'S OPINION

In answer to the question submitted to Dr. Kohler for opinion:

Shall a rabbi officiate at a funeral of a Jewish woman who was a believer in Christian Science, when the husband, also a devotee of that cult, desires that the woman be buried in a Christian cemetery and that a Christian Scientist should officiate with the rabbi?

Dr. Kohler insists emphatically that for a rabbi to officiate would be a *Hillul ha Shem*, and therefore, he would not permit it, Now the scholarly Doctor has certainly the plain letter of the Jewish Law on his side. The oldest source in *Ebel Rabbathi*, 2, 10, says: 'Those that separate themselves from the Community—(and *Yad, Hil. Ebel*, 1; and *Yoreh Deah*, 345, 5, add) and the *Mumarim* and *Mos'rim*—apostates and traducers, one should not attend to them at all at their funeral; the very brothers and nearest relatives should dress in white and eat and drink and rejoice, as it is written (Psalm 139, 21): 'I hate them, O Lord, that hate Thee'. Now I am sure that Dr. Kohler would be the last one to abide by the letter of the law when the spirit and intent thereof is contrary to our conception. It is a fact that the talmudical teachers were lenient with the *Mumar*. They considered him a sinner, who "though he sinned is still a Jew" (*Sanh.* 44a). Thus a *mumar* is required to give a *get* to his wife, and *haliza* to the deceased brother's wife; as a first-born, he receives two-fold share, etc. (*Eben Haezer*, 129, 16; *ibid*, 159;) Even meat slaughtered by a *mumar* is permissible for the use of a Jew. (*Yoreh Deah*, 2, 2). אבידת אחיך לרבות את המומר

But during the middle ages when apostates like Nicholas Donin, Pablo Christiani, Henrique Numes, Joseph Pfefferkorn and others, made the life of their former brothers miserable by their vile slanders and malicious calumnies those severe laws against the *mumarim* were instituted. Thus we find every where along side the *mumarim* also the *mos'rim* as a companion

(See Tosephta, *Syn.* 13, 5; *Babli Rosh*, 17a; *Gittin*, 45b; *Abodah Zarah*, 27b; *Yore Deah*, 158.) Like unto the *Malshinim* of old they were to receive less consideration than one born a gentile over whom funeral services may be held (*Yer. Gittin*, 5, 47; *Babli Gittin*, 6; *Yoreh Deah*, 367, 1).

מפני דרכי שלום להספדן.

It is evident that a Christian Scientist of today can not be classed with the *Mumar* of medieval ages. They are not *L'hachis* but *mumarim l'te'awon* purely from personal reasons, and must be treated like Jewish sinners and, with few restrictions, considered like Jews. Thus Rabenu Gershom, we find, did mourn over his son who became an apostate (see *Hag. Asheri*, to *Moed Katan*, 25, chap. 59.) Certainly no one of us will subscribe to the injunction in *Ebel Rabathi* and *Yoreh Deah* to rejoice at the death of a *mumar*, or who would follow the advice stated in *Abodah Zarah*, 27b, *Moridin w'lo ma'alin?* And surely not the rule found in *Yoreh Deah*, 158, *Mitzwah L'horgem?* Let us be careful not to antagonize the modern *mumarim*—Christian Scientists—too much. Let us not push them away from us with both hands. Let us not make the same mistake that was made once before with the Samaritans. If we must push them away with the left hand, let us be sure to immediately pull them back with the right hand.

Respectfully submitted,
JULIUS RAPPAPORT

* * *

RESPONSA

The following questions were submitted and the appended answers sent:

An orthodox synagog dedicated a new building and closed the exercises with the singing of "America." The progressive element demanded that at this part of the service the congregation bare their heads. The orthodox element protested. I was asked for a decision. The following is my reply:

INTRODUCTION

The subject of worshiping with covered heads was exhaustively treated by me in the article "Bareheadedness" in "The Jewish Encyclopedia," Vol. II. As this work is easily accessible, it seems superfluous to go over the ground again except for adding references to the literature on the subject which have come to my notice since. I may briefly sum up the gist of my arguments in this article by stating than an authority of unquestioned orthodoxy and scholarship like Elijah the *Gaon* of Wilna (1720-1797) declares that the practice of covering the heads during all acts of worship is not a religious duty, but a matter of propriety and decorum. (Notes on *Shulhan 'Aruch Orah Ḥayyim*, 8, 6), In this he opposes David Halevi (c. 1580-1667) who declares the covering of the head during worship a religious duty intended to separate Jews from non-Jews. חקות הגוים (*Ture Zahab*, 1. c.) It ought also be stated that a modern authority, Hayyim

David Hazan, Haham Bashi of Jerusalem (1790-1869) calls Elijah Wilna's decision surprising. והוא פלא עצום (Yishre Leb, Smyrna, 1870, יו"ד מערכת ד' אות ב'). This view is quoted with evident approval by the greatest modern Halachist, Hayyim Hezekiah Medini (1834-1904) שדה חמד, (Warsaw, 1896, Vol. II, p. 159-160.)

SOCIAL HABIT

In order to do justice to the orthodox scruples on this question, it is but just to state that the sentiment of old fashioned Jews considers the covering of the head on all occasions and especially during the performance of religious duties, including the study of Hebrew literature, as something distinctly Jewish. I shall give references promiscuously, all of which, however, tend to prove that this sentiment, while not based on law, is very decided.

Jacob Fromer, whose denunciation of Judaism, coupled with an advice that the Jews "submerge" in their environment, caused considerable indignation, speaks of the anxiety of many Jewish mothers in Poland who see their sons go to Germany with the apprehension that the young man will return as "blosskoepfiger Datsch" (*Vom Ghetto zur modernen Kultur*, Charlottenburg, 1906, p. 80.)[1]

A similar expression of popular sentiment on the subject is a Yiddish folk song, coming from Galicia in which a Jew, about to be executed, appeals in touching words to the executioner to nail a skull cap to his head so that he should not die bareheaded.[2] Jacob Emden (1696-1776) in his polemics against Jonathan Eybeschuetz quotes as a proof of his opponent's laxity in religious matters the fact that the latter's son, Wolf, was driving in a carriage with his hat on his seat, "as is the custom of gentiles."[3] Abraham Mappu (1808-1867) in his novel *The Hypocrite* which gives a realistic view of the character of the people in his Lithuanian environment, makes a woman say: The young people will naturally depart in some respects from ancestral customs, but we must not judge them too harshly, provided they do not bare their heads.[4] Similar to the sentiment of the folk song,

1. Jacob Fromer, born in Lodz, Feb. 2, 1865, studied in Germany, obtained his degree of PH. D. from the University of Breslau on the ground of an edition of Maimonides Mishnah commentary on the tractate of Middot, Breslau, 1898, and was appointed librarian of the Jewish congregation of Berlin. As such he published in Maximilian Harden's "Zukunft," 1904, No. 38 an essay, entitled "Das Wesen des Judentums," under the pseudonym "Elias Jakob of Lemberg," subsequently republished under his own name, Berlin, 1905. This essay caused his discharge, and he published an autobiography under the title of "Vom Ghetto zur Modernen Kultur." He subsequently published an announcement of a new critical edition of the Talmud: "Der Babylonische Talmud. Textkritische Ausgabe etc. Charlottenburg, 1910, and edited Solomon Maimon's Autobiography, Munich 1912. He has not been heard from since to my knowledge.
2. Neuzeit, Vienna, 1861, p. 55.
3. P. 51b. Lemberg,1877.
4. העיט צבוע Vol. III, p. 92. Wilna, 1867.

above quoted, is the story of two Hasidic printers of Slawuta, Volhynia, who were sentenced to run the gauntlet. One of them, while running lost his hat, but in spite of the excruciating pain, he stopped to pick it up.[5] From Hasidism to Graetz who sees in mysticism merely a degeneracy of Judaism is a long step, but just for this reason it is decisive to note Graetz's view on the Reform Congregation of Berlin, which, he says, robbed itself of everything typically Jewish by introducing the worship with bare head.[6]

TEACHING OF HEBREW.

The legal aspect of the question made itself felt first in the schools, when European governments insisted that Jewish children receive a secular education. The Moravian "Landesrabbiner," Gerson Chajes (1780-1789), protested against the order of local authorities that Jewish boys should sit bareheaded in the school. He obtained a repeal of the order.[7] In later years the concession was made even by the orthodox that the rule of covering the head should only apply to instruction in Hebrew, and to conservatives the pronunciation of Hebrew with uncovered head is still highly objectionable. It is reported of the late Professor Israel Lewy (1841-1917) that he was very indignant, because Immanuel Loew (now rabbi of Szegedin) attended his Talmud classes at the "Hochschule" in Berlin with bare head.[8] Herbert Loewe writing of his visit to the Hebrew High School in Jaffa, expresses his disapproval of the practice of teaching the Bible with uncovered head which, he thinks, degrades the Bible to a "purely human book."[9] Shalom Asch, the radical Yiddish poet, also quotes a plain Jewish woman as saying, What good can the habit of speaking Hebrew do, when it is done with bare head?[10]

OATH

A very important aspect of this question is met in cases, when a Jew is sworn in court or when entering upon public office. The earliest medieval legislation considered the Jew an alien, subject to and protected by his own laws. He therefore was sworn in court according to his own practices, and probably with covered head.[11] It is strange that in a case reported from the fifteenth century, when persecutions were chronic, the authorities demanded that a Jew swear with uncovered head. While Isserlein of Marburg, the leading rabbinical authority of the age, declared that there was no religious objection to it,[12] and an old print seems to prove that it was actually

5. סדר הדורות מתלמידי הבעש"ט
6. Graetz. Volkstuemliche Geschichte der Juden, III, 737. Leipzig (1888).
7. Schram. Vaterlaendische Merkwuerdigkeiten, p. 24-25. Bruenn, 1906.
8. Frankl-Gruen. Geschichte der Juden in Kremsier, III, 156. Breslau, 1901.
9. Jewish Chronicle, March 8, 1912.
10 Im Lande der Vaeter. Berlin, 1912. See Der Israelit, 1912, No. 51 and 1908, No. 31.
11 See article: Oath *More Judaico*, Jew. Enc. IX, 367-368.
12 Terumat Ha-Deshen, II, No. 203.

practiced,[13] Jews in later times, when the law removed the special oath for the Jews, which had become a disability instead of a privilege, insisted on the ground of religious scruples that they be permitted to cover their heads, when an oath was administered to them. Ezekiel Hart as member of the Canadian legislature in 1803 swears with covered head,[14] so does Lionel de Rothschild, when as the first Jew, he entered the House of Commons, July 26, 1858, and his son Nathaniel, when he entered the House of Lords as the first Jew, July 9, 1885. The feeling of the average Jew that in swearing he should observe the same solemnity which was his practice in the synagog, gave an opportunity to the enemies of the Jews during the French Revolution to annoy them in the exercise of their political rights. The citizens of Bischheim, Alsace, would not admit the Jews to the oath of citizenship, because they insisted on swearing with covered head, and it required an order from the provincial government to secure to the Jews their rights, March 30, 1792.[15] It seems that in the United States many Jews make the same demand in the courts. Judge Edwin R. Cochran, of Wilmington, Del., was charged with prejudice in trying a Jew whom he had asked for his "nationality." He declared that the object of this question was to ascertain, whether the party wished to be sworn with covered head.[16] The same demand seems to be the general rule in England, for in one instance the validity of the oath of a Jew was attacked on the ground that it was sworn with uncovered head. Chief Rabbi Hermann A. Adler testified that an oath sworn with uncovered head was valid, although the practice was to swear with covered head.[17]

IN THE SYNAGOG AND AT RELIGIOUS FUNCTIONS

Since the covering of the head was regarded as a traditional Jewish practice on all occasions, the maintenance of this practice at religious functions could only be considered an additional obligation. It is therefore not often discussed in older sources. The first practical discussion known to me is found in an interesting divorce case. Aaron Mendel, a Polish Jew, had converted to Christianity in Weikersheim, Wuertemberg, and was asked there to divorce his wife, 1758. During the ceremony he was requested to cover his head. He did so under protest, declaring that this would be the last time that he ever would cover his head during a religious ceremony.[18]

The idea of worshiping in the synagog with uncovered head did not become practical until the beginning of the Reform movement in the first half of the eighteenth century. Its first advocate was Aaron Chorin,

13 Jewish Encycl. IX, 368.
14 American Israelite, March 2, 1916.
15 *Revue des Etudes Juives*, vol. 68, p. 257. 1914.
16 Daily Papers of Wilmington, Del. Apr. 4, 1910.
17 Jewish Chronicle, London, Oct. 25, 1907.
18 Loewenstein: Blaetter fuer Jued. Gesch. u. Lit., IV, 183.

1826.[19] We find bold liberals in the Frankfurt a. M. "Andachtssaal", connected with the high school, Philanthropin, who adopted this practice, but it did not become the official practice of a Jewish synagog until 1846, when it was made the rule in the Berlin "Reformgemeinde." In the United States the practice was first introduced in Temple Emanuel, of New York, 1864, having been advocated in a scholarly opinion, rendered by Samuel Adler in 1859.[20] Isaac M. Wise who, when the question was submitted to him by a Jewish mason who seems to have objected to swearing the masonic oath with uncovered head, declared the covering of the head merely an oriental and not a religious custom,[21] did not introduce the practice of uncovering the head in his synagog until 1873. As late as 1871 Adolph Huebsch created a sensation, when he preached in the Bene Yeshurun Temple of Cincinnati with uncovered head.[22] As a historic curiosity it may be quoted that Rabbi Frederick de Sola Mendes submitted to the Board of Governors of the Hebrew Union College in 1879 a resolution, that students who desired to cover their head, while studying Hebrew, should be permitted to do so.[23] Meantime the practice of worshiping with bare head has become so general in the numerous liberal congregations of this country that it does not seem to attract any attention, except from non-Jews.[24]

POLITICAL CONSIDERATIONS

Pope Gregory XIII ordered by his bull, *Sancta Mater Ecclesia*, Sept. 1, 1584, that a number of Jews should attend a weekly sermon on the evidences of Christianity, preached by a missionary in a church.[25] This custom soon spread over many Catholic countries. It was among others also introduced in Mantua, where the duke attended the sermons in person. He noticed with considerable irritation that the Jews kept their heads covered in the church, and demanded that they remove them out of respect for his person. The Jews objected on the ground that to do so would mean a participation in the worship which the ordinance did not require of them. Judah Moscato, a preacher of Mantua, was inclined to yield to the demand because it would be done out of respect to the duke, while Rabbi Menahem Azariah da Fano denounces this decision as time serving.[26]

A decision rendered by Jacob Reischer, rabbi of Prague, Worms and Metz (c. 1660-1733) is more germane to the original question. He declares it is permitted to bare the heads in the synagog, when it is visited by the

19 Jew. Enc. II, 532, see also: Resp. Moses Sofer, VI, No. 191.
20 Occident, XXII, 188. Jissachar ben Jitzchak (pseudonym for Bernard Illoway). Kopfbedeckung in der Synagoge. ib. XVII, 125, and Jonas Bondi, ib. 173 et seq.
21 Hebrew Standard, Dec. 11, 1908.
22 Der Israelit, 1873, p. 630, 716. May: Isaac M. Wise, 167. New York, 1916.
23 Proceedings of the Union of American Hebrew Congregations, vol. II, p. 838.
24 See a letter from J. M. Kennedy, Jewish World, London, Jan. 3, 1913.
25 Vogelstein and Rieger: Gesch. der Juden in Rom, Berlin, 1895, II, 173.
26 Ha-Eshkol, Vol. VII, P. 202-207. Cracow, 1913.

"ruler of the city," on the ground that this is done out of respect to the authorities and not as an act of worship. He adds, however, that no effort should be made to avoid it, if the consent of the authorities can be obtained.[27] The legal point under consideration is that any act done out of respect to the ruler is not religious worship and therefore does not fall under the prohibition of the custom of gentiles, as Joseph Colon (15th cent.) declares.[28]

H. H. Medini in his discussion of the question quotes a number of more recent authorities whose works are not accessible to me, and some of which I can not even identify with the aid of the bibliographical handbooks in my possession. Among those who express a liberal view is the Hasidic rabbi, Mendel Schneiersohn (The Lubawiczer, c. 1790-1868)[29] and Israel Moses Hazan (rabbi of Rome, Corfu and Alexandria, 1808-1862) who dealing at length with the question, whether a clock may be placed in the yard of the synagog, declares it permitted, because it is done for practical reasons and therefore does not fall under the prohibition of "custom of the gentiles," although it is a general practice in Christian churches.[30]

Another point, serving as precedent is the following: The congregation of Berlin gave a concert in the synagog in 1869 for the benefit of the famine stricken Jews of Russia. The king (afterwards emperor William) attended it, and upon request kept his head covered.[31] This would exactly present the view of Jacob Reischer, quoted above.

CONCLUSION.

There is no religious law requiring that one cover his head in the synagog or during worship. The existing practice is merely based on the oriental conception of public (not religious) decorum. When the baring of the head is required out of respect to the state's authorities, even strict legalists permit it. Yet in our days of religious toleration there is no need of apprehending a misunderstanding, and if the orthodox members of the congregation insist on keeping their heads covered, while the national anthem is sung, their scruples are entitled to respect.

GOTTHARD DEUTSCH

An orthodox organization started an agitation to demand of the Government that a kosher kitchen be provided in military camps. Is it necessary for Jewish soldiers to observe the dietary laws, while in active service?

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27 Resp. שבות יעקב, Part III, No. 5, Metz, 1789.

28 Resp. Section 8. שכל העושה משום כבוד אין בו משום חקת הגוי

29 צמח צדק, Yoreh Deah, 9. (Not accessible to me).

30 Resp. כרך של רומי, No. 1, Leghorn, 1876.

31 Allg. Zeitg. des Judentums, 1869, p. 370.

The principle on the ground of which this question is to be treated, is the Talmudic rule: דינא דמלכותא דינא (Gittin, 10b and in many other places). This principle has often been misinterpreted, as if any state law would supersede the religious law. The fallacy of such an interpretation is evident, or else the whole history of Israel from the time of Antiochus Epiphanes down to Nicholas II would be a rebellion against the rabbinic interpretation of Judaism. The rule that obedience to the law of the state is to the Jew a religious duty, refers first of all to such laws which do not conflict with the religious duties, as tax and custom laws. Even then the best authorities limit such duty to laws which do not discriminate against the Jews. (Tosafot, Baba Kamma, 58a, Meir of Rothenburg, Resp., ed. Prague, No. 134, ed. Berlin, No. 122) and Asher ben Jehiel, Nedarim III, 11, (קיצור פסקי רא"ש). The clearest definition of this limitation is given by Mordecai Jafeh (1530-1612) who says: The principle of *Dina de-Malchutha Dina* is restricted to cases in which the king derives a benefit from the law and which is needed for the welfare of the country. (Lebush, *Ir Shushan*, sec. 369, Cracow, 1569.)

APPLICATION TO WAR

The application of this principle to war is given in the rabbinic interpretation of Deut. XX, 19-20, which says that the Sabbath law shall not stand in the way of any war operation. (Sifre, l. c., ed. Friedmann, p. 111b). Historic facts prove that this principle was actually observed in the Jewish state. The Book of Maccabees reports that the heroes who fought for the preservation of their religion resolved that they would fight on Sabbath, if it was necessary. (I. Macc. 3, 41).

Until the end of the eighteenth century the Jews were not compelled to perform military duty. We have however individual instances during the whole period of the middle ages and from all countries, and during the great wars of the seventeenth century we hear instances in Germany as well as in Poland.[32]

It is reasonably certain, and in the case of Worms expressly reported that these Jewish soldiers fought on the Sabbath, nor is it likely that they could have observed the dietary laws, under the exigencies of camp life. There is, however, the great difference that these Jewish soldiers were volunteers and therefore had the choice of violating their religion or keeping out of the army.

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32 A few instances shall be given briefly: From Spain in the 12 cent. (Guedemann Erziehungswesen, I, 111). From Worms 13 cent. (ib. 137). From Salzburg, 1382 (Altmann. Gesch. der Juden in S., p. 103, 105). From Thiengen, 1499. (Guedemann ib. III, 165). From Hamburg 1665, (Jahrb. der Jued. Lit. Ges. X, 279). From Poland 1650-1660. (Oest. Wochensch: ift, 1910, No. 31-32). Also from Poland in 17. cent. Resp. נאוני בתראי, No. 2 Chemnitz: Der.... Schwedische Krieg, II, 356 and 647, Stettin, 1648, speaks of a Jewish colonel who served in the imperial army.

COMPULSORY SERVICE

The first case in which the conflict between religious laws and military exigency was submitted to a rabbinic authority, occurred, as far as I am aware, in Prague. During the siege of the city which was the last act of the bloody drama of the Thirty Years War, the Jews had to do duty in repairing fortifications and in putting out fires caused by the bombardment.[33] (1648). Similar exigencies occurred in 1744, when the city was besieged by the Prussian army. The Jews again had to work on the Sabbath, and in spite of their urgent pleas they had even to work on Yom Kippur, Sept. 16, 1744, just the day before the city surrendered.[34]

Inasmuch as the Sabbath stands higher than the dietary laws, because the penalty for violating the dietary laws is stripes, while the penalty for breaking the Sabbath is death, and inasmuch the Talmud places Sabbath observance so high as to say that it will wipe out the sin of idolatry (Sabbath, 118b, an evidently hyperbolical, but nevertheless significant expression), it is clear that the exigencies of the military service justify the breaking of the dietary laws.

DIRECT APPLICATION TO DIETARY LAWS

Whatever higher critics may think of the chronological relations between I. Samuel and Leviticus, it is clear that the report that Abimelech gave to David the holy shewbread, means to convey that exigencies of military service supersede the dietary law. (I. Sam. XXI, 2-7). That this interpretation is old, is clearly proven by the New Testament,[35] where this incident is quoted as proof that necessity—and in this particular case, military necessity (I. Sam. XXI, 3)—supersedes the dietary law. This is also the opinion of Rashi (Comm. l. c.) and of the Midrash (Yalkut, I. Sam. sec. 130), although Kimhi tries to explain the difficulty away by saying that the bread was not shewbread but the bread of thanksgiving offering which lay people may eat.

The question could not come before orthodox authorities until recent times, because the first case of Jews being drafted into the army dates from 1788, when Joseph II, of Austria, introduced this duty by a law dated Feb. 13. Complaints were heard by many observant Jews, but the humane emperor decided in an order of Aug. 17, 1786 that nothing more shall be required of the Jews "als die Not fordert."[36]

In the same sense Ezekiel Landau (1713-1793), then chief rabbi of Prague and one of the most celebrated rabbinical authors of that time, addressed the first contingent of Jewish soldiers, admonishing them to

33 מלחמה בשלום, Prague, 1649, reprinted in Bikkure Ha-Ittim, IV, 103-130.

34 Report of the eye witness, Bezalel Brandeis in Freimann. Beitraege zur Geschichte der Juden in Prag etc., p. 24. Berlin, 1898.

35 Matthew, 12, 5, Mark, 2, 26, Luke 6, 4.

36 Allg. Zeitg. des Judentums, 1872, p. 981-982.

observe the Jewish practices as far as possible.[37] Moses Sofer (1762-1839), the greatest casuist of his age, condemns the practice, then extant, that the rich evade military service by bribery, so that the contingent is filled by drafting the poor. He says, no one has the right to make his fellow-Jew violate the law, and therefore evidently considers the violation of the religious laws, among which he mentions the dietary law directly, as permissible under the exigencies of the military service.[38]

CONCLUSION

Military service is *Dina de-Malkutha*, it is intended for the welfare of the country, and it applies to Jews and non-Jews alike. Therefore it supersedes ceremonial law, including the dietary laws. It would be absolutely unfair to demand of the military administration to provide a kosher kitchen which in some instances would be an impossibility, and in every case a hardship. Very observant young men, while in a camp which is in the vicinity of a large city, can easily provide themselves with kosher food, or orthodox organizations may provide it for them, if they feel like doing it, but from the strictest orthodox viewpoint this is absolutley unnecessary.

GOTTHARD DEUTSCH.

The Chair announced that the Committee on Arbitration had submitted no report on account of the illness of the Chairman, Rabbi Berkowitz.

The report of the Committee on Revised Prayer-book for Army and Navy was submitted in the form of an incomplete manuscript.

Rabbi Philipson—Was any action taken by this Conference authorizing the preparation of this new Prayer-book or under what authority did the Committee prepare this manuscript?

The Chair—During the course of the year, the Executive Board unanimously agreed on the appointment of a Committee which was instructed to prepare a book of prayers as a substitute for the Army and Navy book compiled by the Welfare Board.

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37 Klein, *Sollen die Juden Soldaten werden? Vienna*, 1788. Wolf, *Die Juden im oesterr. Heere* in: Oest. Militaerzeitung of which an abstract is given in Allg. Zeitg. des Judentums, 1869, p. 565. Grunwald. *Die Feldzuege Napoleons*, p. 7, Vienna, 913.

38 Resp. Hatam Sofer, VI, No. 29. See also: Geiger. Rabbinisches Gutachten ueber die Militaerpflichtigkeit der Juden. Breslau, 1842. Eli Rust (Pseudonym for L. Landshuth) Die Verbindlichkeit des Zeremonialgesetzes. fuer Juedische Krieger in: Heinemann, Allg. Archiv etc. 1842, vol. II, p. 236-238.

There was considerable dissatisfaction expressed concerning this book and this led the Executive Board to authorize this Committee to proceed with the production of a book which would better answer our purpose and fill the need.

Rabbi Philipson—Was the Executive Board empowered by the Conference to produce this new Prayer-book?

The Chair—The Conference had nothing to do with it.

Rabbi Philipson—Then I believe the whole action was irregular. I do not think the Executive Board has the right to commit the Conference to any kind of a Prayer-book unless the Conference so decides. It is the duty of the Executive Board merely to carry out the will of the Conference, not to initiate any new projects. If the emergency was so great that the Executive Board could not wait for this Conference, they should at least have asked the approval of this Conference.

Rabbi Marcuson—The matter has been brought before this Conference and received its endorsement. In the report of the President he states what was done in regard to the Prayer-book and this report has been accepted by the Conference.

Rabbi Wolf—Was this work not done at the request and with the approval of the Jewish Welfare Board?

The Chair—It was.

Rabbi Harris—Are you sure there is a report from the Welfare Board favoring the issuing of another Prayer-book?

Rabbi Rosenau—As I am in possession of all the correspondence, I can give a verbal statement that will explain the matter. Over a year ago when we decided to co-operate with the Welfare Board, we undertook to co-operate with a committee in the preparation of a Prayer-book. That was authorized by the Conference in Buffalo. This book was prepared so as to satisfy all wings of Judaism. However, the orthodox complained that it was not sufficiently long, while our men complained that it does not reflect our particular theology. After due deliberation the Welfare Board decided that it was not in existence to help

one or another party; that it merely wanted to help the United States win the war by upholding the morale of the Jewish soldiers and that if a man really wanted to pray this book would answer as well as another. They decided that in France this book must be used by all, but if the men in this country wished to use either the Singer or the Union Prayer-book in the cantonments there would be no objection. It would be wrong for us to break up the unity of the Jewish soldiers by going over the heads of the authorities and publishing another Prayer-book.

Rabbi Wolsey—May I ask Rabbi Rosenau whether he did not vote in favor of issuing this new Prayer-book and how he can reconcile his statement just now with his affirmative vote when asked about the production of this book?

Rabbi Rosenau—I voted on the matter of the Prayer-book as I did before I attended the meeting of the Executive Committee of the Welfare Board in New York, and before I had heard the other side of the question. As a member of the Welfare Board, I felt that I could not but vote for the Welfare Prayer-book and against the new book.

The Chair—Do I understand you to say that in your opinion the final decision of the Welfare Board is to allow only the Union Prayer-book or reprints therefrom and not the new book?

Rabbi Rosenau—It is so stated in this letter addressed to you in answer to your inquiry in the matter.

Rabbi Franklin takes the Chair.

Rabbi Grossman—This is what the Jewish Welfare said to me, in a letter addressed to me as President of the Central Conference of American Rabbis: "The Jewish Welfare Board is not concerned with any theological differences, but its function is to see that all the boys have opportunity to worship in a manner that will satisfy their spiritual cravings and for that reason when a demand became evident for services conducted in accordance with the Orthodox Prayer-book, we authorized the use of that Prayer-book where demanded. Subsequently

we were informed by you that some boys who had been accustomed to the Reform ritual desired to be able to attend services conducted in accordance with that ritual and that the Central Conference desired to meet this appeal by supplying a prayer-book for the use of such. As soon as you brought this matter to our attention, I informed you in effect that we were desirous of giving the boys who were accustomed to the Reform ritual and demanded opportunity to worship in accordance with that ritual, the same opportunity to attend the particular services which they demanded, as we had given to the Orthodox boys to attend the form of services which they demanded and which appealed to them, and for that reason we should be quite willing to supply our camps with the Union Prayer-book either in its present form or with such changes as the Central Conference might deem advisable in order that their Prayer-book might best meet the particular needs of the soldiers and sailors wherever there was a demand for a Prayer-book of that kind." (From a letter of Judge Lehman, June 13, 1918.)

Rabbi Newfield—May I ask whether or not the Committee has signed this report. As I understand that they have not there is nothing before this Conference and I move that the whole matter be referred back to the Committee which is directed to report to the Executive Board who are authorized to act in the matter.

President Grossman takes the Chair.

Rabbi Philipson—This is a very strange proceeding. We have never left it to the Executive Board to issue a Prayer-book.

Rabbi Ranson—The Executive Board should certainly be authorized to proceed and print this Prayer-book. We are at war; by next year we hope the war will be over. We ought not wait a whole year if a new book is needed. We have confidence in our Executive Board to take care of the affairs of the Conference—surely we can have confidence enough in them to authorize them to look after the getting out of this Prayer-book. The Welfare Board is authorized to do the welfare work; it is

for us to see that the religious work is done and done the way it should be. Let the Executive Board proceed and give us a Prayer-book that will reflect our doctrine and our faith.

Rabbi Schulman—Let us have a clear understanding as to what we can and cannot do. We cannot make an Army and Navy Prayer-book to take the place of the one which was the result of the work of the representative of this Conference co-operating with others. We are but one in a national organization made up of fourteen organizations. But what we can do is to prepare a book which will meet the spiritual needs of the men—a book of meditations—that is what we can and should do.

Rabbi Philipson—Is this to be a new Prayer-book or merely extracts from the Union Prayer-book?

The Chair—The Prayer-book is to meet the special needs of soldiers and sailors under special conditions.

The previous question having been called for, the Chair put the motion: that the matter of issuing a Prayer-book for soldiers and sailors be referred back to the Executive Board and that the Executive Board be authorized to proceed with the printing of the Prayer-book. Carried. Ayes, 27; Nays, 24.

Rabbis Rosenau and Harris asked that their vote be recorded in the negative.

It was further moved and carried that if the manuscript contains services or parts of services not from the Union Prayer-book, the manuscript shall first be submitted to the members of the Conference for examination before it is published.

The Vice-President, Rabbi Franklin, takes the Chair.

The report of the Committee on President's Message was read by the Chairman, Rabbi Calisch.

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on President's Message begs to record its appreciation of the helpful document which was placed in its hands for consideration. The Committee congratulates the Conference on being the recipients of a message so keen in its analysis of the problems that confront us, broad in its outlook, and world-embracing in its sympathies. We commend its careful perusal to all the members, and we bring to your consideration the following statements of policy and the following recommendations, that by your affiirmative vote you may proclaim them as the policies and recommendations of the Central Conference of American Rabbis.

We are in hearty accord with our President's reading of Jewish History expressed in the sentiment that in the formulation and expression of the ideals of the present world struggle the ideals of Judaism and Americanism are in complete accord. As Jews we are proud of the fact that in its strivings for universal righteousness and democracy, America and her allies are drawing inspiration from the prophetic teaching of Israel.

And we heartily concur in the President's recommendation that the Central Conference of American Rabbis manifest its high regard for Woodrow Wilson, President of the United States, whose breadth of vision and keen preception of moral values have made him the recognized spokesman of the civilized world.

On this day, the Anniversary of the Nation's birth, we pledge anew our heart's fealty and devotion to the holy cause of the American people. We glory in the thought of a united nation offering service and sacrifice without stint that victory may come to the ideals of freedom, democracy, and the union of men and women irrespective of race and creed to which our beloved country is dedicated.

Trusting in God, who is "our refuge and strength, an ever-present help in trouble," we invoke His blessing upon the hosts of our country and of our allies, that they triumph speedily so that brutal force be crushed, ruthless militarism be rooted out and overweening race pride be laid low, and by the defeat of the forces of autocracy the rights of men, the freedom of peoples, and the dignity of humanity be established in peace, the effect of righteousness.

And we recommend that a message expressive of these sentiments be transmitted to the President of the United States by the Conference in session.

THE RABBIS AND THE WAR

The Committee is in full accord with the President's urgent insistance upon the necessity for religious work for soldiers and sailors in the National Service. The Committee congratulates the Conference upon the large number of its members who have volunteered in various capacities,

privates, chaplains, camp rabbis and as welfare workers under the auspices of the Jewish Welfare Board, and we urge upon all who can undertake this task the sacredness of the obligation that rests upon them. We especially commend the action of the Hebrew Union College and the Theological Seminary in releasing a certain number of their advanced students for the purpose of supplying the pulpits thus temporarily vacated. The generous action of many rabbis in offering to shoulder the burdens of their fellow-rabbis who are called to the colors and the patriotic sacrifices of their congregations furnish us with an example of loyalty worthy of emulation. We have every reason to feel proud of the many young students at our rabbinical schools, who, although exempt from military service, have nevertheless enlisted in the great struggle to make the world safe for democracy. The Conference desires to express its commendation and appreciation of this work so nobly begun and to urge its continuance not only by those already engaged but also by others who may feel the call of duty.

II And for the systematic furtherance of this work we suggest the creation of a War Service Commission which shall consist of the members of the Conference serving on the Jewish Welfare Board.

THE PROBLEMS OF RECONSTRUCTION

In accordance with the suggestion of the President in his message, and recognizing the triumph of Reform principles in American Jewish life, we concur in the recommendation that a Commission be appointed to study the present conditions of American Jewish life so as to suggest agencies and instrumentalities which will prove helpful in the religious constructive work which is to take place in the natural readjustment that is to follow the war.

III In order however to avoid the useless multiplication of Commissions, your Committee suggests that this work be divided and placed in the hands of three Commissions already in existence—the religious problems to be referred to the Commission on Survey of Jewish Religious Conditions, the problems of social readjustment to the Committee on Synagog and Industrial Relations, the problems of Education to the Committee on Religious Education.

IV In this connection your Committee further suggests that the name of the Committee on Synagog and Industrial Relations be changed to Committee on Social Justice.

THE BALFOUR DECLARATION

V The Central Conference of American Rabbis notes with grateful appreciation the declaration of the British Government by Mr. Balfour as an evidence of good-will toward the Jews. We naturally favor the facilitation of immigration to Palestine of Jews who, either because of economic necessity or political or religious persecution desire to settle there. We

hold that Jews in Palestine as well as anywhere else in the world are entitled to equality in political, civil and religious rights but we do not subscribe to the phrase in the declaration which says, "Palestine is to be a national home-land for the Jewish people." This statement assumes that the Jews although identified with the life of many nations for centuries are in fact a people without a country. We hold that Jewish people are and of right ought to be at home in all lands. Israel, like every other religious communion, has the right to live and assert its message in any part of the world. We are opposed to the idea that Palestine should be considered *the home-land* of the Jews. Jews in America are part of the American nation. The ideal of the Jew is not the establishment of a Jewish state—not the re-assertion of Jewish nationality which has long been outgrown. We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a home-land of the Jewish people. The mission of the Jew is to witness to God all over the world.

THE SPREAD OF REFORM

VI Your Committee finds great wisdom in the President's suggestion that we establish relations with Jews in foreign lands for the purpose of coming to their aid and assistance in the reconstruction of life and of spreading a knowledge of liberal ideas. However, the present conditions preclude the execution of such plans and we respectfully suggest the postponement of their consideration.

TRACTS

VII We endorse the suggestion of the President that tracts for soldiers be written and published and we recommend that the Tract Commission co-operate with the Jewish Welfare Board in the selection of suitable themes and in the carrying out of these plans.

EDUCATIONAL WORK IN PALESTINE

VIII In connection with recommendation IX in the President's Message relating to the participation of the Conference in the great work of religious reconstruction, we concur in the sentiment of our President. The rabbis as religious leaders of American Israel stand ready to lend all assistance in their power in the work of reconstruction in the disrupted communities of Europe and Asia.

With reference to the resolution dealing with the Balfour Declaration referred to this Committee we beg to state that we have carefully considered the same and have formulated our recommendations in the paragraph bearing the same name. (Resolution, page 95.)

With reference to the resolution referring to the occupation of Palestine by the British Army contained in the report of Committee on Contemporaneous History (Par. XIX) and referred to this Committee, we beg to state

that we have carefully considered the [redacted] and recommend the following statement for adoption:

"The occupation of a great part of Palestine by the British army and our hope for the final victory by the Allies gives us the occasion here to agree with the sentiment of the Committee on Contemporaneous History that support should be given to all efforts for the promotion of education, economic progress and archeological studies in Palestine."

Respectfully submitted,

EDWARD N. CALISCH, *Chairman*

HENRY COHEN
HENRY ENGLANDER
LEO M. FRANKLIN
SAMUEL H. GOLDENSON
ABRAM HIRSCHBERG
JULIAN MORGENSTERN
CHARLES S. LEVI
FELIX A. LEVY
WILLIAM ROSENAU
MARCUS SALZMAN
TOBIAS SCHANFARBER
SAMUEL SCHULMAN
ABRAM SIMON
JOSEPH STOLZ
HORACE J. WOLF
LOUIS WOLSEY
GEORGE ZEPIN
MARTIN ZIELONKA

Rabbi Leibert—Although the Balfour Declaration states that the national home of the Jewish people is in Palestine, it does not follow that the Jews throughout the world might lose their right to their own home-land. It says explicitly that this declaration should not affect the status of Jews throughout the world. You lay yourself open to criticism and misconstruction. The Jewish world looks with suspicion upon the representatives of Judaism as the ambassadors of wealth and vested interests. What is the objection to Zionism? It is that these vested interests will lose their opportunity of amassing wealth. It is not on account of religious interest but because they would lose their fleshpots, their material luxuries, their clubhouses and pleasures. There is a spiritual question involved in Zionism and if we go on record as opposed to the Balfour Declaration we place a sword in the hands of our enemies.

Rabbi Fox—I believe it would be better if we retained the first part of this resolution but left off the latter half. Last year the Zionists tried to force down the throats of the Conference a Zionist declaration and it was rightly contended that as membership in the Conference was not dependent on whether we believed or did not believe in Zionism, it would not change the

opinion of any member on the subject and such a resolution should not pass. It will bind no one to Zionism or anti-Zionism.

Rabbi Schulman—I want to say a word to remove the difficulty in the mind of the previous speaker that the adoption of this resolution will bind the Conference to Zionism or anti-Zionism. This is the most important question before the Jewish world today. We are a body of religious teachers. We represent a tradition of at least 100 years. This movement is not a new thing but the stirring events of the day have constrained us to make clear that for which the Conference and the spirit of its whole history stands; therefore it behooves us, confronted by such an event as the Balfour Declaration, just because we are religious teachers, not to be content with verbal declarations as lay bodies permit themselves to do and try to satisfy all sides, but with clearness of mind and intensity of purpose we should declare once and for all where the Central Conference of American Rabbis stands on this subject of nationalism or internationalism as the belief of the Jewish people. One thing we cannot do—we cannot permit even our friends, even the distinguished statesman, Mr. Balfour, to interpret our soul for us; and when he used the phrase that implies that there will be established a national home-land for the Jewish people, we tell him with reverence, with full appreciation of what he intends to do: You misunderstand Israel as we understand it. Israel needs no home-land, because Israel is a religious community whose home-land is the whole world.

Rabbi Calisch—I desire to say as Chairman of this Committee and the Committee was unanimous in this, that had the Balfour Declaration not been made, there would have been no occasion for such a statement as this on the part of the Conference because it was made clearly and unequivocally last year. But because of the Balfour Declaration and the interpretation which has been put upon it by the Zionists and others who hailed it as championing the Zionist cause, it became at once the official British interpretation of the ideals of the Jews and we felt that we cannot allow the British Government, no matter how much we love and admire it, to be our spokesman in regard to our

aspirations and our message. And so we have again clearly stated our position, purposely hinging it upon what we consider the one unfortunate phrase in the Declaration—that Palestine shall be the national home-land for the Jew. I wish also to state that this is the unanimous report of all the members of the Committee.

Rabbi Fox—If this is sent out as the declaration of the Conference should it not state how many were present at the meeting?

Rabbi Philipson—When an organization acts as an organization, the loyal members of that organization will stand by the action of that body in convention assembled. Individually a member may agree or disagree with the action taken but after all the action of the majority represents the action of the organization. When Congress takes certain action, it is the action of Congress even though there may be some who dissent; when the Supreme Court votes it is their action even though a minority may dissent. And I feel that this should especially be stated in view of the fact that the Zionists are carrying on active propaganda trying to create the impression that they represent the view of practically all the Jews of America. It is true we have here some sincere Zionists but we have also a greater number of non-Zionists.

The report was received and the recommendations were considered seriatim.

Recommendation I was carried by a rising vote and the Secretary was instructed to telegraph to the President of the United States the sentiment contained in the resolution.

All recommendations were adopted.

It was moved and adopted that the Executive Board have reprints made of that part of the Committee's report referring to the attitude of the Conference toward the Balfour Declaration and that these reprints be sent to members of the Conference in such quantities as they may desire.

It was moved and carried that the report be adopted as a whole.

Rabbi Leibert requested that his vote be recorded in the negative on the resolution referring to the Balfour Declaration.

It was moved and adopted that the report of the Committee on Contemporaneous History be adopted as a whole as amended.

The following telegram was sent to the President in accordance with the resolution adopted by the Conference:

> Hon. Woodrow Wilson,
> President of the United States,
> The White House,
> Washington, D. C.
>
> The Central Conference of American Rabbis in convention assembled in the city of Chicago wishes to manifest its high regard for you, whose breadth of vision and keen perception of moral values have made you the recognized spokesman of the civilized world. On this day we pledge anew our heart's fealty and devotion to the holy cause of the American people which is offering service and sacrifice without stint that victory may come to the ideals of freedom, democracy, and the union of men and women irrespective of race and creed to which our beloved country is dedicated.
>
> Central Conference of American Rabbis,
> Louis Wolsey, *Corresponding Secretary*.

The following reply was received:

> My dear Rabbi Wolsey:
>
> The President deeply appreciates the generous message which you conveyed to him in the name of the Central Conference of American Rabbis, and he asks me to thank you and your associates very warmly for your reassuring words. He is grateful for your co-operation and support.
>
> Sincerely yours,
> J. P. Tumulty, *Secretary to the President.*

The President, Rabbi Grossman, takes the Chair.

The report of the Committee on Resolutions was read by Rabbi Maurice H. Harris.

REPORT OF THE COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions, to which were referred the following resolutions, begs leave to report as follows:

I

BE IT RESOLVED THAT the Executive Board take steps towards arranging that the annual conventions of this Central Conference of American Rabbis meet regularly at the same time and in the same city with the recognized corresponding body of orthodox Judaism, and that, while the sessions of those bodies be held distinct and separate, at least one day of common sessions be provided for the consideration of those practical and administrative questions in Jewry which all Israel of whatever phase can consider and act upon together fraternally. Be it further

RESOLVED, that the first simultaneous meeting be arranged for the next ensuing convention of this Conference in Cincinnati, on the centenary of the birth of Rev. Dr. Isaac M. Wise who cherished [redacted] one of his most ideal aspirations just such a union of all American Jewry in all practical and administrative concerns.

Respectfully submitted,

MOSES P. JACOBSON
GEORGE SOLOMON

Your Committee recommends that this resolution be not concurred in.

A minority report favoring the resolution was offered by Rabbi Jacobson.

The majority report [redacted] adopted.

II

WHEREAS, the present translation of Deut. XXXIII in [redacted] Prayer-book is both inaccurate and out of keeping with the liberal interpretation of Scriptures which is fundamental to the theology of Reform Judaism, and

WHEREAS, the Conference has at a previous meeting resolved that all biblical citations in the Revised Prayer-book be in accord with the New English Translation of the Bible, in the preparation of which our Conference took part, be it

RESOLVED, that in the Revised Edition of the Union Prayer-

book the verse in question (Deut. XXXIII), be given in the form in which it appears in our New English Bible Translation.

HAROLD F. REINHART	HENRY ENGLANDER
LOUIS L. MANN	JACOB SINGER
DAVID LEFKOWITZ	SAMUEL N. DEINARD
JACOB TARSHISH	SAMUEL S. COHON
JULIUS A. LEIBERT	CHARLES S. LEVI
MARTIN ZIELONKA	FELIX A. LEVY
ABRAM HIRSCHBERG	ISIDORE LEWINTHAL
JACOB Z. LAUTERBACH	S. FELIX MENDELSOHN

In respect to this resolution, your Committee took the following action:

RESOLVED: That inasmuch as this resolution brings up a question definitely disposed of by the Conference when it accepted the report of the Committee on Revision of the Union Prayer-book, this Committee deems it beyond its province to re-open the question, as this can be done by a motion from the floor to reconsider.

On the point of order, questioning the accuracy of this statement in accordance with the actual proceedings of the Conference, the Chair sustained the point of order (See page 104), and the matter was referred back to the Resolutions Committee, which then recommended that the matter be referred to the Revision Committee.

This recommendation was adopted.

III

RESOLVED, that the Central Conference of American Rabbis appoint a War Service Commission, whose duty it shall be to coordinate the activities of its members in their respective congregations and communities, so as to free them for religious ministrations in the Army and Navy, under the supervision of the Jewish Welfare Board.

ISAAC LANDMAN	MORRIS NEWFIELD
LOUIS BERNSTEIN	H. BARNSTEIN
LEE J. LEVINGER	GEORGE SOLOMON

Your Committee recommends favorable action upon this resolution.

This resolution was laid on the table. (See page 107).

IV

"RESOLVED, that the Welfare Board be requested to advise with our War Service Commission in the matter of assignments, and appointments having to do with religious ministrations."

E. FRISCH
J. MORGENSTERN

Your Committee does not concur in this resolution, since that which is essential in it, is contained in the preceding resolution.

The recommendation of the Committee was adopted.

V

WHEREAS, the entry of our country into the world war is the result of the development of a [illegible] of international obligation on the part of the American people, and

WHEREAS, the Central Conference of American Rabbis conceives the Jewish religion to be a living religion, in every epoch expanding its theology and its ethics in order to meet the conditions and problems of new times, be it

RESOLVED, that the Executive Board of the Central Conference of American Rabbis invite the preparation of an essay and make provision for a round table discussion on the subject of the internationalization of Jewish ethics as an expansion of Jewish theology, such essay to be read and discussion held at the next convention of the Conference.

MARIUS RANSON
ABRAM HIRSCHBERG
MAURICE LEFKOVITS
LEE J. LEVINGER
J. I. MEYEROVITZ

The Committee recommends that this resolution be referred to the Executive Board with favorable recommendation.

This recommendation was adopted.

Respectfully submitted,

MAURICE H. HARRIS, *Chairman*

ISRAEL BETTAN
SEYMOUR G. BOTTIGHEIMER
RUDOLPH I. COFFEE
SOLOMON B. FREEHOF
MOSES P. JACOBSON
JOSEPH S. KORNFELD
ISAAC LANDMAN
JACOB Z. LAUTERBACH
DAVID LEFKOWITZ
GERSON B. LEVI
LOUIS L. MANN
MEYER LOVITCH
JACOB NIETO
MORRIS NEWFIELD
MARIUS RANSON
JOSEPH RAUCH
ISAAC L. RYPINS
RICHARD M. STERN

The following letter from Mr. Isaac W. Bernheim was read by Rabbi Fineshriber and ordered printed in the Yearbook and action thereon was referred to the Executive Board:

To the President and Members of the
Central Conference of American Rabbis,
Chicago, Ills.

GENTLEMEN: I realize that a communication from a layman to a rabbinical Conference is rather unusual, and I should hesitate to "break in" on your routine, were it not that the matter to be submitted by me is one in which every co-religionist, be he rabbi or

layman, should be vitally interested. I am referring to "Zionism," which less than a generation ago appeared on the horizon as a tiny speck, a thing benevolent but utopian. It has grown and of late has arrogated to itself the right to speak for all of our co-religionists of every land, boldly asserting as its ultimate aim the creation of a national home-land for all Jews.

I shall not quarrel with any Jew who attempts to change his step-fatherland for a pleasant, congenial and more promising real fatherland in Asia or elsewhere, but I deny most emphatically and with all the fervor within me that our American Reform Israelites are in that class. I solemnly affirm that to me Palestine or any section in the universe, save America, has only historical, cultural and human interest and meaning; that my home is in America, that my children are Americans, first, last and all the time, and that the man or set of men, who by act or deed or implication, may be disposed to becloud my title, or to create, in the minds of my fellow citizens of different faiths, a doubt as to my allegiance or to my rightful claim as citizen, can be considered by me only as enemies to my profoundest faith and my deepest loyalties.

The citizenship of my country with all the privileges and rights guaranteed to me by the Constitution of my country are to me and to mine priceless possessions which neither I nor my children would ever consent to surrender nor allow any man or set of men to tarnish.

I am not unmindful of the fact that some, indeed an insignificantly small percentage of the patriotic Americans of our faith, are identified with the Zionist movement. To question their motives would be as unjust as it would be undignified. They have a right to their opinion, but be it said that of this relatively small number only a small fraction can claim to have been in thorough harmony with the development of Reform Judaism in America.

They are largely out of touch with that element of Israel which under the superb leadership of Isaac M. Wise, Lilienthal and others succeeded in adapting our faith to our occidental surroundings. Let us thank God that this beneficent and inspired work has borne precious fruit. I leave it to your imagination to picture to yourselves the conditions under which Judaism would have fostered its existence had not that sturdy element of emigrants which sought these shores two or three generations ago backed by a courageous leadership stepped into the breach. To them and to their co-workers and their descendants belong the undying credit for having refashioned Judaism, made it a living organism, ready and fit to maintain itself creditably and efficiently to fulfil its historic mission in the religious movements of the world.

I am not disposed to take issue with people who claim that we are at present a minority party nor do I deny that we will continue

to be a minority for some time to come, but when that reservoir in Russia and Poland and other sections of eastern Europe will cease to deliver thousands of fellow human beings of the Jewish faith, it will require no prophet to foretell that the orthodox Jews will gradually disappear because orthodoxy requires for its continued existence the ghetto and orientalism; without it, it can neither exist nor grow.

American cities in the Middle West are furnishing proof of the truth of this assertion. Reform Israelites are rarely seeking orthodox religious affiliations, while the orthodox, in ever increasing numbers, are identifying themselves voluntarily with our Reform movement.

I am citing these facts merely to show that, if true to ourselves, we are the eternally fixed and that orthodoxy in America is the passing phenomenon.

The American Reform Israelite may modestly claim to have been the preserver of our religion in America, and to him Destiny will likely assign the task of preserving and carrying forward those divine and unperishable principles, which have ever been the light and guide of our faith.

But in this we must hold fast to the principle—America first!

Our children, now on the battlefields of France, will never consent to receive on their return a membership in your temples if, with it, you impose a citizenship of doubtful value.

Upon us devolves the holy duty to square our faith with our citizenship. The Israelite, the wanderer of the ages, the step-child of the human family, has found a restful haven and a place in the sun here on this continent; it is his duty as well as his privilege to give in return unstintedly and unreservedly that which is best in him.

America, that sun-kissed and God-blessed land, is just now engaged in the gigantic task of writing a new Torah of Humanity; our boys are mingling their blood with the blood of the children of other faiths, God bless them all! They are staking their lives to make it possible that this new dispensation may become a living reality.

Shall we, the Reform Israelites, for the sake of an untried enterprise, deprive ourselves of the privilege of the fullest and most unrestricted participation in this work, shut ourselves in a ghetto chosen by a lot of benevolent dreamers?

Never—Never!

The layman of the Jewish faith will stand by his guns, if it is headed by the American flag.

To fail invites decay and ultimate destruction!

To you, our spiritual guides, is entrusted this important task. It is urgent and delay may be dangerous.

On your return home, call the members of your congregation together; and let me know whether you are ready to participate in

a conference in which the voice of the real American Israel may be heard, to be held in some city, centrally located, during the early fall.

My laymanship doubtless predisposes me to action, yet I have the profoundest respect for your calm scholarship, your intimate knowledge of Israel's history, its traditions, its currents and cross currents. I admire your philosophic passion for unity in all Israel; but deliberations long spread out at the present time, when the whole world is agonizing for Liberty and for the highest possible of all Unities—the Unity of America and mankind—would be, in my opinion, an historic blunder and nothing short of a crime. To your tents, O, Israel! The fate of the Jews, the world over, will be safe in the hands of an emancipated world, after this War of Liberation is over. Our beloved country has entered the lists as champion of oppressed peoples, and the world will be made safe for Jews if it is made safe for Democracy. But I dare to say that there is something more important to us than the safety of the Jew. It is the safety of Judaism. It is the safety of Judaism's spiritual heir—Americanism. As one of the rank and file of American Israel, I plead with you, say the strong and courageous word now, for the sake of our faith and our country.

The formation of the *Reform Church of American Israelites* has become an absolute and irrevocable and pressing necessity and its membership must consist of 100 per cent Americans.

Cordially yours,

ISAAC W. BERNHEIM

The report of the Conference representatives on the Advisory Board of the Hebrew Union College was read by Rabbi Goldenson.

REPORT OF THE CONFERENCE REPRESENTATIVES ON THE ADVISORY BOARD OF THE HEBREW UNION COLLEGE

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee representing the Conference on the Advisory Board of the Hebrew Union College begs leave to make the following report. Your representatives attended the joint meeting of the Board of Governors and the Advisory Board, held on October 23, 1917. At that meeting the following matters of interest to the Conference were brought up for discussion.

The subject of an honorary degree, which had been discussed at joint meetings for a number of years, was again taken up, and after viewing the

various phases of this question, the matter was referred to Dr. Emil G. Hirsch, who had at a subsequent meeting made the report contained in the following letter:

> GENTLEMEN: At your last meeting you honored me with the commission to consider the question of providing for an additional degree to be conferred by the College authorities on men whom it desires to honor for services rendered the cause to which it is dedicated.
>
> Having examined the organic Law under which the College operates and is administered I have come to the conclusion that the power is in the Board of Governors to establish such a degree and to make regulations for its conferral.
>
> In fact as even now the degree of B. H. L. (Bachelor of Hebrew Literature) is conferred, the right to create and to confer the Doctorate of Hebrew Letters or literature is therein included.
>
> I therefore propose that this Board create such a Doctor's Degree.
>
> It shall be conferred by the Faculty in conjunction with the Board of Governors as now is the D. D. degree on such persons, scholars or philanthropists and workers as have merited well of the Jewish cause and community as a recognition of their services, *honoris causa*, provided that in no scholastic year more than two persons shall be so honored, the diploma in each case specifically naming the services rendered by the recipient which the College takes pride in recognizing.
>
> This degree shall also be open to candidates who may desire to take it after submitting to examination as arranged by the faculty and on presenting a thesis in some definite department of Jewish letters. But no more than two such degrees shall be conferred at any one commencement or founder's day. I have the honor to submit this sketchy proposal for your consideration and I hope that it will meet with your approval.
>
> Sincerely yours,
>
> EMIL G. HIRSCH

The meeting approved the idea of giving special lectures to the students on social service problems, and referred the carrying out of this idea to the Faculty of the College.

The suggestion was made that occasional joint seminars be held by the faculty of the college with the members of the senior and junior classes, for the purpose of discussing the present day world problems from the standpoint of Jewish ideas and ideals. This was referred to the faculty.

A suggestion was also made that, whenever a course of lectures is delivered before the student body upon invitation of the faculty, the speaker

be requested to prepare outlines of his lecture, so that the subject may be discussed in the seminars between the lecturer and the student.

The question of the study of traditional Synagog Music was again taken up for discussion, and it was decided to introduce systematic instruction in this subject. The carrying out of this decision was referred to the Committee on Course of Study.

In as much as your representatives on this board were not officially advised of the subsequent action with reference to these several suggestions, we should like to recommend to the incoming members of this board, that they request the Board of Governors to inform them in the course of the year of the exact disposition made of those propositions endorsed at the meeting attended by them.

Respectfully submitted,

SAMUEL H. GOLDENSON
EMIL W. LEIPZIGER

The report was received and adopted.

The report of the Committee on Church and State was read by the Chairman, Rabbi Lefkowitz.

REPORT OF THE COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Church and State begs leave to report that during the past year it has for the most part been able to assume the attitude of an observer, and this for two reasons: one, because the onslaughts upon the non-sectarian character of our public schools have abated, at least temporarily; and the other, because agencies more capable of coping with matters that have come up dealing with the separation of Church and State have appeared in the field and have effectively met every situation.

In the latter class is the following: In form 64 coming from the Provost Marshal General, containing a manual of instructions for Medical Advisory Boards, it reads, "The foreign born, and especially Jews, are more apt to malinger than the native born." The attention of the President and the Acting Secretary of War was called by the American Jewish Committee to this language, and the President under date of March 4th, 1918, wrote a letter to the Acting Secretary of War stating that the draft instructions to the Medical Advisory Boards "represent a view absolutely contrary to that of the administration and express a prejudice which ought never to have been expressed or entertained," and ordered "immediate excision of these sentences" and to instruct the Medical Advisory Boards accordingly.

But one Bible Reading case has developed this year. A Bill to make Bible reading compulsory in the public schools of Maryland was before the

Maryland Assembly and passed the House of Delegates. Rabbis Rosenau and Rubenstein and others appeared before the Senate Committee on Education and argued against the presentations made by the Executive Secretary of the Maryland Bible Society and the officers of the Junior Order of American Mechanics. The bill was not reported to the Senate out of Committee.

Your committee sent out a questionnaire with two objects in view (1) to gain material to be used in the revision of the pamphlet "Why the Bible Should Not Be Read in the Public Schools" and (2) to discover the status of the reading of the Merchant of Venice in the schools of the different states. We regret to report that the results obtained from the questionnaire prove to be of little value in any general study of the situation, since only 21 of all the state representatives on the committee, one in each state, responded to the questions. Thus not even half a view of the situation was developed. The Merchant of Venice question brought out that in 6 out of the 21 states of which we have reports the reading of this play is not required reading for High School work.

The first question on the questionnaire was intended to obtain information as to the exact wording of the fundamental law in each state that would bear upon the reading of the Bible in the Public Schools. Very few of the 21 representatives who responded gave the exact wording of the law. Hence the material sought, for insertion in a revision of the Pamphlet, "Why the Bible etc." is not yet at hand. What we have at hand is a fairly complete report of the present legal status in the different states of the Union, but because of the character of these statistics it is inadvisable to print them in our pamphlet.

The committee therefore recommends that, inasmuch as there are 300 copies of the pamphlet on hand and since during the last year the pamphlet has not been used and there being no other additional material of value collected, the pamphlet be not reprinted at the present time.

Respectfully submitted,

DAVID LEFKOWITZ, *Chairman*
MORRIS M. FEUERLICHT
JOSEPH S. KORNFELD
CHARLES S. LEVI
JOSEPH RAUCH

The report was received and adopted.

The report of the Special Committee to which was referred the report of the Committee on Publications was presented by Rabbi Morgenstern. (See page 46.)

REPORT OF SPECIAL COMMITTEE ON PUBLICATIONS

To Central Conference of American Rabbis,

GENTLEMEN: Your Committee on the report of the Publications Committee begs leave to submit the following report:

It reaffirms the necessity of the appearance of Vol. I, of the revised edition of the Union Prayer-book at as early a date as possible and at the latest by September 1, 1918. It endorses the recommendation of the Publications Committee that every effort be made to urge the adoption of this volume by congregations as speedily as possible. It likewise endorses the recommendation that a letter be sent to congregations urging the purchase of Vol. I, of the revised edition by the individual members of congregations, and its use by them in both synagog and home.

Recommendation II of the report, that a fifteen per cent discount be allowed upon old Prayer-books in cases where congregations purchase the new books in quantities of not less than fifty copies, your special committee regards as impracticable in execution and inadvisable in general practice. It respectfully suggests that every person who has possessed Vol. I, of the Union Prayer-book, even though for no more than one year, ought to feel that he has received full value in the use of the book.

Recommendation V of the report of the committee, that for the present at least no reprint of the Sabbath Evening and Morning Services of the new edition of the Prayer-book be made, this committee endorses heartily. The question of reprinting later, should a real demand for the book manifest itself, and the price to be charged for such reprint, the committee feels can well afford to wait until this contingency arises.

Your committee recommends that the 182 copies of the Week Day Service Booklet (unrevised) still on hand be used for free distribution to worthy institutions.

In view of the fact that the Conference has authorized the inclusion in the Revised Prayer-book of the prayers in the booklet, Prayers for Private Devotion, your committee feels that there will be very little demand for the small booklet. It, therefore, earnestly recommends that of the 3000 copies still in stock, one copy be placed in every room of such Jewish institutions as Jewish Hospitals and Old Folks' Homes, and, with the co-operation of the Jewish Welfare Board, in Base Hospitals, cantonments, camps, and Naval Stations.

In regard to recommendation VII of the report, bearing upon the revision of the Union Haggada, your committee recommends that the Conference proceed deliberately in this matter, and that, therefore, a committee be appointed to consider the advisability of revision of this book, and if, in their judgment, revision be necessary, they shall determine the principles upon which this revision shall be made, and submit their plans to the Conference at its next convention. Moreover this committee recommends that an edition of 3000 copies of the Union Haggada be printed. This

number should at the present rate of sale satisfy the demands for this book for at least two years.

Your committee notes with gratification that the first edition of the Revised Union Hymnal is almost exhausted. This edition consisted of practically 22,000 copies. It is pleasing to realize that this book has already been used in this quantity, and that the plans of the former Publications Committee, that this first edition should pay completely for the cost of production, has been successfully carried out. Your committee recommends the adoption of this plan for all new publication in the future, and strongly urges that strict scrutiny and economy be observed in the preparation and revision of all publications.

The committee does not concur in the recommendation of the report that a temporary revised edition of the Hymnal, revised by omission of certain hymns regarded as unsatisfactory, be made this year. It believes that it will be advisable to wait until the committee on revision of the hymnal makes its final report, before changing in any way the form or content of the present book. It recommends that an edition of 6000 copies of the present book be gotten out. This should satisfy the demand for at least two years, by which time it is hoped the Committee on Revision will be prepared to publish its work.

The committee wishes to express its pleasure at the favorable reception which the Minister's Handbook has had at the hands of the rabbis and other ministers. It recommends that the Conference offer to the Jewish Welfare Board to provide copies of this work for welfare workers whenever requested.

The committee recommends most heartily the wise and conservative policy of free distribution of Conference Publications, followed by the Publications Committee. This Committee recommends that a suitable stamp be prepared containing the statement, this book "has been donated by the Central Conference of American Rabbis to————————————," and that this stamp be impressed upon all Conference publications that are distributed free of charge.

This Committee heartily endorses the recommendation of the report that the Conference put itself on record as being opposed to granting permission to any individual or congregation to change the character of our publications, by adding to, or omitting therefrom, or altering in any other way or reprinting any part of them under conditions that would tend directly or indirectly to change the character or interfere with the sale of the original books.

Your Committee is pleased to note the hearty co-operation between the Conference and the Union of American Hebrew Congregations, in that permission was given to the Department of Synagog and School Extension to republish portions of Conference publications. It trusts that this co-operation will continue on an ever increasing scale for the furthering of the interest of Judaism.

In accordance with this principle it recommends that permission be given the Department of Synagog and School Extension to reprint the Union Haggada as an insert in the Union Bulletin, and to distribute this to all the members of the Union of American Hebrew Congregations, and National Federation of Temple Sisterhoods. It makes only the one condition that the reprint shall contain in a conspicuous place the notice, "Copyrighted by the Central Conference of American Rabbis, and reprinted by permission. Copies of the Union Haggada may be obtained from the Bloch Publishing Co., 40 E. 14th St., New York City."

The suggestion of the report that the publications of the Conference be advertised in the Bulletin of the Union of American Hebrew Congregations, and upon the back cover of our "Jewish Tracts," your Committee is unable for obvious reasons to endorse.

Your Committee expresses its hearty satisfaction with the efficient manner in which our agent, the Bloch Publishing Co., of New York City, has conducted the business entrusted to it during the past year, and recommends that our contract with it be renewed for another year.

In conclusion this Committee begs to record its most sincere gratifications over the thoroughness, judgment, and foresight with which the Publications Committee has administered all important matters committed to its charge.

Respectfully submitted,

JULIAN MORGENSTERN, *Chairman*
MORRIS NEWFIELD
MAURICE H. HARRIS
JOSEPH S. KORNFELD
CHARLES S. LEVI

The report was received and referred to the Executive Board.

The Vice-President takes the Chair.

The report of the Committee on Co-operation with National Organizations was read by the Chairman, Rabbi Grossman.

REPORT OF COMMITTEE ON CO-OPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Co-operation with National Organizations begs leave to report:

In accordance with the resolution of the Conference at the last session, membership was secured by it in the National Federation of Religious Liberals. At the Congress held by the Federation at Boston, November 25 and 26, 1917, the topics discussed were such as justified the appeal for our

co-operation. The subjects comprised Religious Democracy, The Problems of a New World Order, Social Reforms as Religious Duties. In view of the work religion may be called upon to do under the stress of the world crisis, and after the war for the reformation of national and communal conditions, our co-operation with the moral and religious organizations of this country is timely and desirable.

The Conference is one of the organizations affiliated with the Jewish Welfare Board, U. S. Army and Navy. The Welfare Board has very responsible work in hand and deserves our heartiest and complete support. We are glad to report that the members of the Conference have co-operated with the Jewish Welfare Board in every way that was open to them. Four members of the Conference are in active service as Chaplains—three in the Army and one in the Navy, and one member is serving as Field Secretary. There is also a very large number in constant touch with the Jewish young men in the camps and cantonments.

In addition to the personal work which is being done by our members, we feel there is need for tracts on subjects that are vital to the young men under the conditions of their duty and outlook. The Jewish Welfare Board has readily responded to the suggestion of the Conference that this distribution be made as soon as practicable and your Tract Commission has take the matter in hand. Another matter which is now being provided is the Book of Prayers and Devotion which was ordered by the Executive Board so as to take the place of the Army and Navy Prayer-book printed last year.

With reference to the Tracts it is a satisfaction to state that the Union of American Hebrew Congregations has appropriated $5,000 for the purpose and the Department of Synagog and School Extension is co-operating in the most amicable spirit.

Dr. Cyrus Adler, President of the American Jewish Historical Society suggests "that the most effective way for the Conference to further the purpose of the Society would be for every member of the Conference to see that the Congregational records are kept intact and that the records of the cemeteries shall also be kept in good condition and upon occasions of important anniversaries when publications are issued, that these publications be forwarded to the archives of the Society." This suggestion is practical and we recommend it to the attention and practice of the members of the Conference.

The cause of democratic freedom which is being fought for on the battle-fields and which the enlightened conscience of the world has approved has brought the members of the Conference into intimate relation with the activities of our Government. We have pledged it our unbroken, unstinted and loyal support and we reaffirm this pledge in every sense of duty and good will. As teachers we shall continue to re-enforce the moral stamina of those who take up the sword and of those who subvent the great national effort with their talent, their efficiency and their competence. And as interpreters of Judaism we shall bring the virilities of our faith and

the training influences of our tradition to bear upon communities so that Religion may be a source of strength for defense and a forceful direction for the new and redeemed life which is dawning for the world.

Respectfully submitted,

LOUIS GROSSMAN, *Chairman*

The report was received and referred to the Executive Board.

The report of the Auditing Committee was read by the Chairman, Rabbi Marcuson.

REPORT OF AUDITING COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: Your President followed the custom which has now been pursued for the last five years, and asked the Chairman of this Committee to audit the books and reports of the various officers and committees before the session of the Conference.

Books and reports were sent by June 15, thus giving opportunity for thorough auditing and study. The auditor is glad to be able to report that all books and reports are now correct and correspond one with the other. He desires to compliment the officers on the neat and excellent condition of their books and feels that an especial word should be spoken for the Treasurer whose books have been well kept and are in excellent shape, and for the Chairman of the Publications Committee to whose care and painstaking efforts the Conference is indebted not only for the flourishing condition of its publishing business but, we believe, for the success of that most necessary part of our activities. He has watched the interest of the Conference and has introduced modern business methods, and by orderly and careful book-keeping has done away with many of the mistakes and losses sustained by this Conference in former years.

The Auditing Committee to which was formerly referred the important Business Report of the Publications Committee, was this year without any work at all, and should the present excellent method of having books audited in advance be continued we would recommend that the Auditing Committee be discontinued. It is impossible to audit during the sessions of the Conference the books of an organization which has grown as large as this Conference has, and we therefore feel that there is no reason for the continued existence of this Committee as an Auditing Committee.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman* EUGENE MANNHEIMER
HARVEY B. FRANKLIN JACOB I. MEYEROWITZ
CHARLES J. FREUND M. UNGERLEIDER

The report was received and adopted.

The report of the Committee on Thanks was read by Rabbi Latz.

REPORT OF THE COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

GENTLEMEN: Formal words of thanks and appreciation for delightful and cordial hospitality are inadequate and inappropriate to convey our gratitude for the many courtesies that have been extended to the members of this Conference during our stay in Chicago. We have been made welcome and have felt at home owing to the splendid accommodations that have been placed at our disposal.

Our thanks are warmly and sincerely tendered by your Committee to our hosts, the Chicago Rabbinical Association and the Chicago Federation of Synagogs, their officers and members and especially to Rabbi Abram Hirschberg would we express our appreciation for his untiring efforts for our comfort and well-being. To Temple Sholom and Temple Emanuel and their rabbis as well as to their respective choirs and officers for the use of their beautiful temples for our services; to the officers of the Buena Shore Club, whose palatial club house was entirely turned over to us, and whose officials, especially its secretary, Mr. Benjamin Engelhart, personally ministered to our comfort, our thanks are also due.

To the press for the courtesy of its columns, to the Boy Scouts of Temple Sholom, Troops 819 and 820, to the Lake Shore Country Club and those whose automobiles were placed at our disposal, we are likewise grateful.

We recommend that the expression of our thanks be conveyed in the customary form to the individuals and organizations herein mentioned.

Our appreciation is also tendered the officers of the Conference, and the various committees of the Conference for their excellent work during the year.

Respectfully submitted,

ISIDORE LEWINTHAL, *Chairman*

LOUIS J. HAAS	S. FELIX MENDELSOHN
CHARLES B. LATZ	HAROLD F. REINHART
LEE J. LEVINGER	AARON L. WEINSTEIN

The report was received and adopted by a rising vote.

The report of the committee on Nominations was read by the Chairman, Rabbi Samuel Hirshberg.

REPORT OF COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs to present the following names for the officers of the Conference:

Honorary President, Kaufman Kohler
President, Louis Grossman
Vice-President, Leo M. Franklin
Corresponding Secretary, Louis Wolsey
Recording Secretary, Abram Hirschberg
Treasurer, Abram Simon

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ADVISORY BOARD OF THE HEBREW UNION COLLEGE

Samuel H. Goldenson
Emil W. Leipziger

COMMISSION ON TRACTS

Julian Morgenstern
Morris M. Feuerlicht
Samuel Hirshberg
Felix A. Levy
William Rosenau

Respectfully submitted,

SAMUEL HIRSHBERG, *Chairman*
SAMUEL S. COHON
JULIUS A. LEIBERT
MAX J. MERRITT
JULIUS RAPPAPORT
LEONARD J. ROTHSTEIN
SAMUEL SCHWARTZ
JACOB SINGER
JACOB TARSHISH
LOUIS WITT

The report was received and adopted by a unanimous vote.

The Recording Secretary was instructed to cast a unanimous ballot for the officers, members of the Executive Board, and Conference representatives nominated in the report.

The closing benediction was pronounced by Rabbi Calisch and the session closed with the singing of America and *En Kelohenu* by all the members of the Conference.

The Conference adjourned *sine die.*

THE FOLLOWING AMENDMENT TO THE CONSTITUTION WAS OFFERED AND WILL BE CONSIDERED AT THE NEXT CONVENTION OF THE CONFERENCE:

ARTICLE VI

OFFICERS AND EXECUTIVE BOARD

Section 1—The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary and Treasurer who shall be elected for a period of one year and shall hold office until their successors are elected.

These officers together with 18 additional members, shall constitute the Executive Board. These 18 members of the Executive Board shall hold office for three years, or until their [redacted] are elected.

At the convention at which this amendment is adopted six (6) members shall be elected for three (3) years; six (6) for two (2) years, and six (6) for one (1) year.

APPENDIX

A
MESSAGE OF THE PRESIDENT
TO THE
TWENTY-NINTH ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS
AT CHICAGO, ILLINOIS, JUNE 29TH, 1918

This Conference is the organized expression of American Judaism. It is not merely an association of men who have a specific interest, wholly exclusive and professional, and who come together to protect, enlarge and secure it. It is an organization which represents the central and vital facts of the Jewish life in all the communities of this country. It is significant to the Jewish people as much as to the rabbis, for the subjects on which it deliberates come out of the heart of the congregational life and the conclusions at which it arrives direct the united rabbinate to definite policy and action, and constitute a moral influence of first magnitude for united American Israel.

In meeting in session, therefore, we have no other motive than that of making an effective contribution to the constructive work in which not only we but all who have large vision and representative responsibility have opportunity and obligation. The division into ministry and laity is untraditional amongst Jews and the source of much confusion of effort. This Conference of Rabbis has much in common with all the Jewish organizations which are active in this country and it has no interests apart from theirs. The petty item of tenure of office should not loom large either in the minds of congregations or of rabbis. In the presence of the duties which both bear alike to the dominant cause of Judaism, both are equally eager and ready for co-operation and share in identity of outlook and devotion.

I am very glad to state that an alliance between minister and congregation has been established which has lifted the rabbi

to moral efficiency such as he cannot have without the confidence of the people, and it has given the Jewish community a concentrated interest due to the enlisting influence of personality whose training, ideals and dedication elicit and hold the people to common loyalties and duties. This Conference, accordingly, is an assembly of men who, because they are at the very heart of the Jewish communal life, value its spirit of solidarity and meet with the serious intent to conserve it, to enhance it and to reenforce it. And this session of the Conference will occupy itself with subjects that come as questions out of the practical incidents of a year filled with perplexities, and with questions by which the ever anxious soul of the Jew is both worried as well as stirred.

THE JEWS AND THE WAR

We meet in the lurid light of a world-storm. Perhaps this is not graphic enough to describe the fact. For the storm is not remote and we are not mere observers of it. And it is not merely spectral but veritable truth. We are in the midst of the conflict and we have staked upon its issue all we have and all we are and all we aspire to be. As citizens we are committed forever to the cause and the motive of this war. Life must be democratized. It must be freed from every sinister influence and must be moral in the most encompassing sense. This is our demand as Americans and as Jews. Our religion as well as our citizenship posit it and we find, in a surprise that is almost anticipation, that even in the tragic hardships of war, tragic for the refinements of our ethical faith, Judaism and Americanism are identical, as in times of peace so now in these ordeals of blood.

We Jews have stood through eventful centuries for the worth of man and for the equities between man and man, and we have given to the world the first and the most signal truth as to the organization of human life under law and order. We may dare claim, as a historic fact and a characterization of ourselves today, that Judaism is democracy gone into every phase of human life. The pathos of our story and life is not so much that we have been denied moral freedom and moral equality, as that, in the face of the denial and rejection, we have still clung to our faith

that democratisation would ultimately come to us and to the world. Call this ideal political and you have modernized it, call it Jewish and you have given it an historical setting, call it a mission and you have sublimated it into a religion, call it American and you have fertilized it with new and irresistible possibilities, lifted it to moral power, and opened up for it an irrevocable destiny.

It is not surprising, therefore, that the Jews of this country have responded to the call of this war in loyalty, with readiness and with an avidity which was the more intense since it was bred into our very tissues by age-long idealism. Our Americanism has been surcharged, as it were, with the moral longings we had cherished through the ages. Our political fealties fused with our historically trained pieties. Jews were democrats long before America was discovered and before the Constitution was framed, and when Jews came to the United States they brought with them not only the pioneer spirit of enterprise but also the tried and tested piety of democracy. Political emancipation and the respect for the Rights of Man fused in the warmth of our humaneness and humanity.

It is invidious to single out for praise the services which Jews are rendering to our country in these hours of awakened general citizenship and manhood. We feel the satisfaction not for boast but for reassurance. The Jews of the United States are doing their duty with splendid zeal in every manner of public spirit and sacrifice. Our old men are sternly serious both as fathers and as citizens, and the Jewish mother is again evidencing, as she has evidenced whenever the cause was worthy and noble, her serene capacity for self-denial which does not wince even at the sacrifice of the child. Our young men have stepped out of office and shop and factory to answer the call of their country with the stamina born of the genius of American freedom, and have taken their place in the ranks with the grim determination that they will not return home until they have done that which they have set out to do. And our girls also whose virtuous influence not only gives grace to the stern reality but also chastens it, have contributed to the work and to its spirit with charming graciousness. The war has evoked the deepest sources of our patriotism and has made us vigorous in its defense.

The American people, with unanimity and spontaneity, has expressed its resentment against the many-sided wrongs done to civilization by Germany and its allies. It is proceeding with an indomitable will to abate the evil which is threatening to disrupt the world. It is making sacrifices cheerfully and inexhaustibly and, above all, it has the serene confidence that the foe to the peace of mankind will irreclaimably be driven out from the fair fields of France and the peaceful hamlets of Belgium which he is defiling, and that he will be sent to the Congress of Nations in the inevitable day of reckoning, a penitent with the scorn of the world upon him.

This majestic declaration of our high conception of justice and our moral certainty and steel-strong determination to end the reign of usurpation of power forever and to put into its place Law and honor and mutual confidence and the will for peace is the guarantee not only of permanent and unbreakable and inviolable, all-inclusive and all-respecting humanity, but also an ideal and an act of religion at its best. In this world-aspiration all sects join with equal sincerity, so that we may say that, as many great things of life come out of the shadow of sorrow and are born in the pain of tragedy, so this greatest achievement of a stirred civilization, is wrought under the hammer of war. This epochal achievement is the fact that mankind has awakened to the high moralities and is asserting a religious ideal of tremendous force and of universal truthfulness. Each sect before had been trying to make its contribution to that consummation, but the contributions had been petty and hesitating. For once the world now is unanimous and massive, and has flung away every handicap. Let no one sneer at the impotence of Religion. The War, its ideals, and its giant will, its wonderful fusion with nobilities, its far-sighted vision, and its uncontradictable belief in virgin justice and uncontaminable humaneness, demonstrates that Religion is the one great power which leads the souls of men and welds the nations together.

None has expressed this truth so clearly, so convincingly, and so impressively as has the President of the United States. For this he has earned our gratitude, as much as our admiration. This Conference should give him the tribute he deserves, the

more so since he has given voice to the genius of the American people at one with the longings of every religious sect and our prophetic ideal. I suggest that the Conference manifest its high regard to Woodrow Wilson as the spokesman of the American people, of the nations and of the faith of Mt. Sinai and Isaiah.

THE RABBIS AND THE WAR

The war has brought us rabbis two duties, one has reference to our ministrations for the young men in the field and for the communities under the stress of the confused war-conditions, and the other to the need of reconstruction after the war. Let us consider first the young men who are now in camps and cantonments. We have an obligation toward them that cannot be transferred to anybody nor to any organization as little as it can be shirked or reduced to the level of conventional settlement-work. More than a year ago we entered upon the performance of our duty toward the Jewish soldiers and sailors, as an organization affiliated with the Board of Jewish Welfare for the Soldiers and Sailors. Our part of this work is, in accordance with the character of the work we do in our communities, religious and moral.

And in fact all the work done in behalf of the young men must be, by the nature of the conditions and the needs, altogether religious and moral. If ever there is now a supreme call from the youth of our land for the encouragements, the comforts and the guidance of Religion. This call is coming to us now almost with vehemence. And, I may say it, there is not a rabbi in the United States who does not feel that the great hour has come to him for his broadest-gauged ministrations and the most sympathetic relation to his people.

The young men face the gravest perils of life and honor, and are because of these under the severest strain of thought and emotion. They re-examine every conviction which they have been taught and questions arise that test their faith in God and man. And all these mental and moral perturbations are the more serious and the more deserving of our frank and sympathetic attendance, since they arise from the urge of

loyalty. And what these young men experience, is similarly experienced by those who stay at home. These, though less in the storm of battle and risks, are still not less disturbed and crave for reassurances that may reconcile them to the ills of war and may open to them the large efficiency of religion which helps to rebuild the world and restore its moral certainties and values.

THE YOUNG MAN AND THE WAR

I must leave it to you who have observed the developments of the religious work done in the camps whether it is just to this fact and whether it is candidly and thoroughly appreciative of its significance. That work should be altogether and committedly religious, and it should be ministerial and rabbinical almost in every aspect. The prototye of the Y. M. C. A. seems to lead the organizers of the Jewish work to imitate the appearances and to miss the implications which the Y. M. C. A. knows through long practice in civilian organizations to subordinate. As a matter of fact, the religious motive pervades every effort and every bid it makes for attention and support, and the evangelizing organizations have devised and promoted an art of employing the attractions of amusement and social service for ultimate "salvation".

This policy of secularization cannot be adopted without discrimination, without seeing deeper than appearances and without catching the hint, that conservation of character and preservation of the loyalties to home, country and faith, result not from imitation of settlement-methods but from a bona fide religious influence. Here there is need for the Conference to declare itself. More than sixty thousand young men demand religious comfort, religious enlightenment and religious direction; and, in addition, in thousands of Jewish homes, fathers and mothers and brothers and sisters, ask that their doubts be cleared away, their convictions strengthened and their outlook into the future clarified and enlarged.

This Conference, true to the expectations of the American Jews throughout the land, must respond to the religious needs of the soldiers, and is ready to put its expert and loyal men at the disposition of this work. That religious work cannot be

merely an incident in hut-activities but should be central and all pervasive. The camp workers, however ardent and companionable they may be, must be men trained in the art of religious service. They may indeed learn the art of "winning men" from the workers of the Y. M. C. A., who are, I might say, laicized ministers and who are admitted to the work, whether in camp or in town, only after prolonged apprenticeship. I suggest that the Conference declare itself on this subject clearly and emphatically.

RECONSTRUCTION

And there is another aspect of this matter, which bears upon the future. The young men who are going abroad may return, under God's protection. Some will, by His grace. These will return not only to their homes and their country, to be reestablished in the professions, trades and the economy of the United States but also to the affiliations of their religion. The business world is planning the rehabilitation of its commerce and it is equally timely to consider the restoration of the religions. I do not mean what is so loudly in other connections called Reform. I mean the actual reorganization of the religious life of the people.

We Jews should look forward to it as much as other religions do. Reorganization brings an increase of vitality and of moral power. And it involves readjustment. This we need not fear, for otherwise we should have to have had that fear throughout our history, which is a series of adjustments to changing conditions. Only those will fear the necessity for adjustment whose vision is clouded. That religion is truest which is pliant and plastic to the needs of human nature and human experience. This epochal call for the reserve power of Jewish genius to find its way to the new life will demonstrate its truthfulness, and its "mission." For "mission" means seeing a need, now and here, and fulfilling it so that the eventual life may be ripened. This war is a demand that we make good our "mission".

And of this we must be forethoughtful now. We must go with our boys, as it were, not merely as their pastors and confessors to lighten their burden, to sweeten their labor and, if it

must be, to consecrate their dying. We must go with them, regarding them as members of the Jewish communities to which they will return with a new view of life and new sense of the function of religion. We are getting ready for peace, for that peace which is being bought at a heavy price and which, when established, will be not only permanent but also different from the truce we had taken for genuine peace under the illusions of pacifist-pieties. We might as well familiarize ourselves with the fact that Religion, like all our emotions, is shedding its mildness and is assuming an aggressiveness and a virility, which, far from being mere combativeness and fight, will constitute its moral strength.

There was till now a lack of positiveness in religion. This lack perhaps was the source of that insufficiency of conviction within us, and of men's confidence from without. Vigor and assertiveness are sound traits of human nature and religion which is, after all, human nature sublimated and normalized not only needs vigorous assertion, but is also best verified by it. So we shall have to interpret our Judaism for the returning boys.

And we shall have to do more than that. We shall have to reorganize our communities. In pre-war conditions the Jewish communities were decentralized. And in that regard they were moving against the current of our traditions and away from the genius of our religion and morals. The history of the Jewish people is a series of social crystallizations. We were always organized from a center. We were never a society that grew by mere accretions. Up till today there was no process of development of the Jewish community. It grew by additions from without, but not by an inner, central vitality. Society was added to society and, besides the duplication and unavoidable confusion, there was secularization and laicisation. To this perhaps more than to any other circumstance may be charged the weakening of the religious influence which constitutes the lamentable fact of latter-day Jewish life. The center was shifted from the Synagog to the Charity Building, or to such other social pre-occupations as have neither the representative quality nor the aim, nor the vision and the spirit of religion.

All this will be changed in the coming days. The Jewish life and Judaism will come to their own. We shall gain a new perspective and a gradation of values. This will be the lesson of the tragedy through which we shall have passed. Religion will loom large, it will be asked very grave questions and it will be urged to answer them. Our elation, commensurate with our victory over the reactionary forces and with their complete disarmament, and the new sense of opportunity and responsibility, will set religious ideals at the heart of our life, into homes and communities.

Judaism will have a historic occasion for bringing to the new world-life its message that religion is not a creed, but social organization, and that every part of life radiates out of and radiates into a relation with God. I believe that we should address ourselves now to this problem of the readjustment of human life and society and of the centralization of religion in both, and to the additional problem as to what we will do, to restore to the Jewish communities the organization by which we may cease to be mere opportunists in social endeavor and re-establish the ancient sovereignty of our constructive religion. This is incumbent on us by the urge of the trials that are coming with rapid strides and because of the cumbersome way of the Jewish communities of the present out of whose center religion has been crowded.

We have sedulously asserted that the Synagog is the center of the Jewish life, but it was largely a theological notion and did not comport with the facts of our communal situation. The Charities, the Societies of cultural aim and even the Congregations were in the main organized in a secular spirit and the Synagog was an incident for them rather than the point where they assembled and grouped. The Synagog must be restored to its right place and will be restored in this period of reconstruction. And the rabbinate should lead in this reconstruction. Not only because it is invested with leadership but because it is familiar with the genius of the Jewish life. It must gather the threads that now hang loose and must knit them together. The most effective way to reform is reorganization. And that reform which for nearly seventy-five years has dealt with abstractions on the one

hand and expedients on the other, must now become constructive. "Reform" has too long been merely academic. It must begin to plan and go to work.

We are in the transition. Perhaps we Jews are always in a process of transition, of change and of adjustment. It seems to be our pathos. Wave of migration succeeds wave of migration, and the Jew is forever a pioneer and a newcomer. So that as a matter of expediency we are constrained to ever repeated reconstruction. But, in a better sense, and more according to the unprejudiced appraisal of history, reform, readjustment and reconstruction are a privilege. Jewish life has a mobility and pliancy which is of the greatest service in the utilization of opportunity and in the development of character.

In this sense we must discriminate between reform and reconstruction. The reform we have had for nearly three generations has been formal, pardon the candid word. It has occupied itself with emancipation from the misunderstandings of tradition and of its perversions and misapplications. There was need for correction in matters of practical religion and of elimination from our catechism of articles of faith which had either forfeited our assent or had confused our ways of thinking. And insofar as it met that need reform was not only justified but also a benefit. Life with its moving forces was the motive power in the reform movement and the Judaism of our times is passing out of that period of intellectual and theological adjustment with increased soundness.

But theological reform is not reconstruction, and it is this which is demanded now, As in the former period so now, unseen influences co-operate. So that, if I propose to this Conference that it institute an inquiry as to the coming reconstruction of the Jewish life in this country (appointing a committee for the purpose) I do so with the firm conviction of its timeliness and as a necessary step in our progress. The lines of demarcation between reform and orthodoxy are nowadays not so tightly drawn, for nothing is so vague and shifting and whimsical in increasing instances as they. The economic pressure, the spirit of the times and the fusion in settlement and kinship have reduced the significance of the

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technical distinctions. The second, and surely the third generation of American Jews have lost the scent for them and every interest in them. But they have a very keen interest in the communal life of the Jews and wish to hold a share in it. The issue today is not belief, but life, social life, social order, social integration. This has application with special force to the Jew of today. He has never had either liking or aptitude for abstract thinking, while he has a passion for the ethical practicalities. Of these the basal and the most inclusive is organization, to be an efficient member and a promoter of human society.

The following may comprise the subjects of investigation and of eventual readjustment in accordance with the findings:

1. The thorough Americanization of certain sections which are both congested and segregated. This Americanization is to be established and secured for permanence, by unification of the religious resources.

2. The synagog is to be released for functionizing in the daily life of the people, in their worship, custom, education, social relations, charities and morals.

3. The co-operation of the ministry and laity in these matters is to be secured and regulated.

4. The religious motives and the social motives are to be determined, where do they coincide and at what point do they diverge (if, indeed, they do).

5. What reasons have Jews for membership in the congregational activities and what reasons have those who prefer to be engaged in extra-congregational Jewish activities?

6. What reasons (other than those popularly suspected) have those who content themselves with non-affiliation. If there be a protest in this, is it levelled against congregationalism or against ministerialism, or is the synagog conceived as a parallel to the church in clericalism, remoteness and merely formal significance?

7. What is practicable to make the synagog the organ of a centralized Jewish community, so that—extra-synagogal-charity, for instance, and other neutralized activities by Jews for Jews be put where they belong logically and psychologically?

8. How shall representation within and without Jewry be chosen, and recognized. How can unification of effort be secured, for the sake not only of economy but also of moral strength?

9. How shall reconciliation and co-operation be brought about between elements of different origin and diverse habit? The synagog is tolerant and inclusive.

10. What can be done to help the synagog transcend the limitations it has had and help it enter the daily life? Moral interests are the spring board for that.

Such questions and others urge for answer and cannot be pushed aside any longer. We are not able to reply to them with any finality, but the conditions demand that we address ourselves to them with sincerity and with open vision.

RELIGIOUS EDUCATION

One answer, however, is ready. We can bear upon the reconstruction which is coming by means of education, by what we call Religious Education. This subject is the dead-point of Modern Judaism. None is so neglected as none is avowedly so fruitful in possibilities in substantial and permanent reform. The new day which is breaking upon us may bring it its rightful concessions and opportunity. It is certain, at any rate, that the new Judaism must be based upon adequate information and enlightened conviction. Religious education is important not merely as a cultivated equipment of adults, but more especially as a training influence upon the young. It alone can bring about the homogenity of the people, and it alone can make reconstruction real and lasting.

III I urge that the subject of Jewish Education be committed to a committee for investigation to report upon the feasiblity of making it a force in the reconstruction of the After-the-War Judaism. What can the schools contribute to the absorption of the young American Jewish generation into the life of American Judaism, into its ideals and activities, and how shall they methodize their work in instruction and training? Is it desirable and practicable to organize all existing schools into one centralized federal Jewish School Union, thus eliminating present waste and confusion, redeeming the local schools from

the whimsicalities that run riot in them and recruiting them into a systematized whole whose efficiency will be commensurate with its pervasive influence. Along with better-ordered machinery and more largely conceded authority, there will be need for teachers with professional expertness and invested with prestige. The committee will accordingly report upon the question how we may create such a teaching profession, and secure for it an adequate tenure and an open road for confidence, freedom and idealism, essential to so responsible a calling. And finally it will report upon the advisability of creating a Central Jewish Teachers' College which, besides training and supplying the teachers, will unify the methods of instruction and place it upon a scientific basis. Judaism has always been a religion of education, and this must be pre-eminently true of the Judaism to come. No reconstruction is possible without it. Congregationalism has struggled with this question. Let the new Judaism dispose of it with statesmanlike forethought.

THE NEW MINISTRY

The Jewish ministry also is undergoing a change and the new world-period will affect it even more. The traditional conception on the part of the ministerial profession and of the congregations limits its scope to teaching, to exhortation, and to those pastoral functions which wait upon individual and domestic experiences. These, however, offer little opportunity for constructive work and some rabbis have been restive under the limitation. The more so since they feel that modern issues call for men of action. They observe that the large movements of modern life flow over into the Jewish communities and that grave decisions on vital subjects are being made, decisions which seem remote from abstract or theological Judaism. The preacher nowadays takes his text out of the book of life, out of that life which teems with social perplexities and social idealisms, and the rabbi who witnesses the tragedies of the collapse of careers or of homes feels he cannot give adequate comfort and zest for renewed effort nor re-establish confidence in the world by words of mere pastoral theology.

The ministry of today is virile and does not content itself with mere inactive contemplation. Scholarship is a tool to sharpen the mind, to broaden the vision and to give insight into the difficulties, the weaknesses, the powers, of human nature. It is not an end in itself, but a tool for use in the realities of life. The minister of today converts his scholarship into sagacity. It enriches his efficiency for the work he has in hand. And he sees there is need for constructive work in all directions. Better than a thousand sermons upon honesty, for instance, is a wage-adjustment which relieves the laborer of his anxiety and carries him beyond the temptation of shirking his labor.

And in the Jewish life also there is need for better organization which will guarantee loyalty by enabling it to function. The unabsorbed thousands in American Jewry have as much of value to give as they are unctuously told they will receive out of the saving gospel of synagog ministration. These unabsorbed come out of the untapped sources of an original Judaism and it may be that they hesitate to enter into the modern Judaism we offer because it disconcerts them. In the coming days of reconstruction, the rabbis will not limit themselves to preaching, but will throw themselves with enthusiasm into activities that aim at the upbuilding of men and of society.

THE NEW CONGREGATION

Nor is the congregation the final form of organization. We deem the congregational arrangement logical and practicable, because it is immediate in its local reactions and responses, and we trust it as a reflex of the Jewish life because we have faith in democracy. But the congregational units even in the same city do not always dovetail and not infrequently they conflict, and it does not infrequently happen that what one local congregation declares essential and necessary another rejects or compromises. And it has also happened that even a federation of congregations has given its prestige to certain organized activities and the convictions they imply which either a subsequent session of the same federation or another federation denied.

Mass of votes is not the same as democracy and it may not be wise to let majorities or shifting whims (however sincerely
IV cherished) control matters of piety and personal feeling.

It is worth while, for the sake of this After-the-War reconstruction, to review the experiment we have made as Jews, with the congregation as unit, to collect the data that show to what extent it has achieved integration, and in what respect it has failed. I like to believe that those who use the phrase "the synagog is the center of Judaism" and "the congregation is the center of the Jewish people" mean the same thing. And if the synagog and congregation are identical, the result of the investigation might reassure us that, with the crystallization of religion at the center of both, we should open the way for the historic genius of Israel tó develop organs for re-enforced life and usefulness. At any rate it is worth while to examine the processes of our growth, such as adjustment, modernization, entrance into the large world-life, and the forms of the machinery of our administration, and to ascertain whether there is an inner relation between them.

And if we shall find that the synagog does not adequately absorb the religious interests nor effectively cultivate them, and that the congregation does not organize nor entirely mobilize the Jewish communities, we shall have a clear picture of the need of the times, and what reconstruction must take in hand. Perhaps not the least of the benefits we shall have from such an examination will be that the scandal will cease of the reciprocal flings against "assimilation" from one side and of "nationalism" from the other.

RESTORATION

Reconstruction is not the same as reaction. It is the very opposite. The reactionary demands restoration of what was once on the presumption that because it was fit once it must be fit again. He appreciates neither perspective of history, nor the distinctiveness of present conditions. He wants to repeat the past or prolong it. He stigmatizes assimilation and fails to see that assimilation is an essential process of life. Just as he fails to see that what he means as a slur is a proof of competence.

If Jews should ever cease to assimilate the culture of the world, they will have stopped the function of the normal organ of their spiritual life.

What is worth considering and worrying about is this, Is the genius of the Jewish life today hopelessly weak in its resistance to noxious influences and is the civilization of the world so unspiritual or (if you please, so antisemitic) that Israel has nothing morally and religiously potent to oppose and substitute? The reactionaries declare that Israel is hopeless in the face of conditions, and they hark back to a kind of organization and to a plan of life (they call that a restoration) in which despair mingles with confused reminiscence.

This Conference has expressed itself on this despair in no uncertain terms. It has done more than that. It has, at the recent Buffalo session, restated its conviction with a hearty appreciation of the distinction which is made by those who plead for a restoration out of religious exaltation and those who urge a scheme of political enterprises in the face of the collapse of all national and international politics. The first has at least the charm of sentiment, the other loses itself in a maze of subtleties, or of philosophy on religion, on ethnology, on statecraft and world-adjustments. Both cherish a Utopia which, unlike every other kind of Utopia, looks backward instead of forward. Both ignore concrete conditions in the Palestine they long for, conditions which are not in the soil nor in the politics of Palestine, but in the tangle of historic complications. A Utopia is usually a creation de novo. It does not inherit difficulties. And it does not compromise with them. But the Zionists wish to build their Utopia on ground that is disputed, with materials which are under mortgage and lien, and under restraints which not even the British Declaration can remove.

This is not the place to argue on the several aspects of the Zionistic Utopia and to show that it is not practicable nor founded on a true conception of Judaism or of the function of the Jewish people in the economy of the world. It has been done volubly and loudly on both sides of the dispute, and will probably continue to be done with vehemence and asperity such as is usual among those who know one another well and need not

wait upon the niceties of convention. Only I want to protest against that Philistinism which is unworthy of an honest and sincere opponent. The disputants should observe reciprocal respectfulness which is not only knightly but also ministerial. And they should observe the fair and tolerant spirit, whose absence cannot be compensated for by any degree of loudness of voice or volume of verbiage. One of the sinister dangers on both sides of the Zionist-Reform dispute is in the after effect, the intolerance and affectation of spirit. Against this the Jewish communities should be protected and the *hillul hashem* it provokes on the public at large should be averted.

THE BRITISH DECLARATION

The British Declaration is a document of great importance. No argument for our approval of it can enhance its significance and there is no need to urge our belief in its sincerity. The British Government has earned the confidence of the Jews of England and of the United States, and, I may add, of the Jews of the world, not merely by its avowal of good intentions, but also by its prolonged equities of treatment. If, therefore, it proposes a measure, in these days of storm and stress, as a promise of what it will stand out for in the eventual Congress of Peace, we may be certain it offers it not merely as a compliment to the Jews, but honestly and high-mindedly. To be sure, there will always be those who will run to the extremes of enthusiasm and of suspicion, and they make the Declaration, accordingly, a target for animadversions as much as for applause.

As in all cases of current development, the middle course is not only the safest, but also the most discerning and the wisest. It may be true that a British Palestine will be either a dead point or a storm center in European politics. But would not any other kind of a Palestine, and even more intensely? It may be that the Declaration may make of the Jews a guarde d'honneur in Palestine, of the sacred places and of the peace of Europe. But that would not detract from the dignity of the Jew settled there, but rather enhance his prestige. It may be that a Palestinian Jewry may be reduced to a patrol between the

East and Egypt. And that role in the conflict of nations and of two continents and on the highway of sordid world-commerce, may be neither graceful nor easy. But the assignment of such a role would be a compliment to the ability and the honesty of the Jew such as Europe has as yet given to none. Finally, it may be that a neutralized Palestine may turn out to be a second Belgium in the event of another (or possibly the same) swashbuckling adventurer, who may grind the Jews under his heels. But that prognosis would be a poor testimony to our confidence in a world that will have recouped itself morally. No argument on the score of practical politics can disprove the possibility or even practicability of the British Declaration.

But there may be hesitation of quite another kind to herald it, as some enthusiasts do, as the *Magna Charta* of the Jewish People. For these enthusiasts forget a simple truth, that a *Magna Charta* is usually not a grant or concession, but an act of autonomous assertion. No people has become genuinely free through somebody else. And the Jews, if they are to achieve their independence as nationalists, should not have to wait upon the British Government nor any government, for a concession. The Nationalists contradict their allegations. They say thay want to be frankly national as all others are, and at the same time they fawn, as none others do, at the feet of Governments and Congresses to grant them permission. It is not of such stuff that nations are made. A virile nation does not buy its freedom nor petition for it, nor wait upon generosities, nor accept an alien Declaration as its *Magna Charta.*

So that while we may unequivocally express our admiration to the British Government for its farsightedness, for its appreciation of the splendid share the Jew has in civilization, and for its confidence that Jewish genius has much to contribute to civilization in a restored world, we must not run off the tangent with the impulsive illusion that it has solved the Jewish problem. That problem will vex the world and will embarrass us until the world-morale will have swept it away. A Jewish Palestine will still have to deal with a Christian, or pseudo-Christian Europe, and no guarantee of international law is strong enough, as the world sees now to its shame and confusion, to prevent or suppress

hypocrisy and wrong. Only a moralized Europe can make Palestine and the Jews secure, but if it can do that there will be no more anti-semitism to flee from, and no necessity for a Declaration to reassure us.

UNION IN ISRAEL

The British Declaration has reopened the Jewish Question and has made it international. Up to its promulgation, the Jewish Question was local or national, and was tinkered with by legislatures and parliaments in fragmentary and desultory ways. The British Declaration has lifted it to world importance and it will from now on be impossible for any Government to consider itself irresponsible to the conscience of the world as to the manner in which it disposes of the Jewish Question. Already the Central Powers, so long cynical sinners against Jews, have awakened to the seriousness of the problem and are vying with the British Government to seem at least what in all honesty they had never been.

And the British Declaration has done something else. It has brought the Jews of the various countries nearer to one another. The thrill that the conscience of Europe has awakened to do justice to the Jew is felt everywhere. This constitutes a psychological moment of first importance. Now is the time for a united Israel. At the Buffalo Convention, this Conference, in an hour of housecleaning, as it were, abolished committees it considered unnecessary, and among them the Committee on Jews in Foreign Lands. I suggest that that committee be restored and entrusted with the duty to establish correspondence and co-operation with acknowledged Jewish organizations abroad, such as are now accessible, and such as will become accessible after the restoration of peace. It may bring about a mutual understanding and helpfulness in the interests we have in common for the advancement of civilization, for the enhancement of moral influences, for the reassignment of Judaism into the center of the Jewish life, for the centralization of the synagog, for the reconstruction of the Jewish communal activities so as to make synagog and congregation co-operative, for the methodization of Jewish education,

for the readjustment of the rabbinate so that, instead of being merely interpreters of the past and exhorters, they may function as leaders in the constructive work of society and religion.

And also in this respect we have an opportunity and I believe a call for reconstruction, the more important since it will be of large compass and of far-reaching influence.

HOMOGENEITY

It will make an end of provincialism amongst us. This provincialism or localism has been a handicap to our progress. There was a time when we were universalists, not merely in our profession, but also in fact. Poles were rabbis in Germany, Bavarians established congregations in Vienna, and Viennese Jews settled in Berlin, and in our communities Spaniards and Poles and Russians are mingling with increasing congeniality. There is danger of our developing in streaks. In Russia orthodoxy goes parallel with radicalism, and the original German Reform was quite different from contemporary American Reform. Even in this country, freedom in organization has produced many varieties of ritual and congregational policy which our Union of American Hebrew Congregations has deemed it im politic to attempt to unify. The danger that lurks in this diversification lies in this, that local precedents in religious forms and habits, both individual and communal, acquire authority and become exclusive of other equally entrenched local precedents in other communities, and so in unseen ways and with cumulative force the homogeneity of Jews is invaded, disturbed and destroyed. Reform which should have neutralized the differences seems to have accentuated them. Nor has orthodoxy responded to that need for homogeneity which one would think it would respect as a party of conservation.

As a first step toward homogeneity may be the fact that many Jews in the American Army and Navy come into personal touch with the Jews serving in the armies of our Allies and establish a friendly exchange with them. Distribution has always been the most effective agency for reform and influence. It is our mission to be distributed, which literally means being sent forth. Localism in Judaism must yield to Jewish inter-

nationalism. And it must do so both in domestic Jewry as well as toward foreign Jewry. We must make connection with the Jews of the world, but we must, as a preparation for that, fuse the elements that stand apart in this country. We must have an American Judaism, but that should express itself not in a Union Prayer-book alone, nor in merely formal matters. It should be a thorough-going Americanization, a genuine democratization, in which origin and birth and caste and employment are wiped out as irrelevant and congregations become centers for fusion and equalization.

THE SPREAD OF REFORM

It is with this in view that I call attention to the advisability of being alert in the religious provision we make for the American Jews who are "over there." In the face of the equal stake of life, the equal heroism, and the equal loyalty, we should not divide men into orthodox and reform. It is not tolerable that there should be a segregation of one kind of American men from another kind according to pre-war antecedents.

And we ought to have in mind also that we have a rare opportunity to do for French Jews, for English Jews, for Italian Jews, for the Jews of Europe, what we have done for ourselves. It is time that we make Reform world-wide. We shall learn by the evangelization. We shall ascertain where we have been merely provincial and where we have expressed the universal spirit of Jewish belief and ethics. And we shall not only correct but also amplify our own American conditions.

VI It may be practicable to commission a number of representative American Jews to undertake this international enterprise to aid the nuclei for Jewish Reform, in synagogs and congregations, which already exist and are still undeveloped in the Jewries of our Allies, and I suggest that such a commission be directed to devise ways for this purpose. European leaders, workers and students should be invited to come amongst us, to tell us what they are doing, and our communal leaders in education, organization and synagogal life should be sent abroad, so that by exchange of thought and report of method,

both American and European Jewry may be enriched by the respective experience. We should have Exchange Rabbis, Exchange Philanthropists, Exchange Workers, Exchange Congregational Officers, Exchange Professors and Teachers, whose investigations and personal touch would enlighten co-operation and make the relations between intercontinental Jews immediate and congenial. Perhaps an additional moral influence of mutual benefit would be the reciprocal matriculation of students for the rabbinate in European and American colleges and seminaries.

We have transcended the German origins of Reform, and have created an American and, as I believe, a generally acceptable Reform, which can vitalize the continental Jewish life as it has vitalized ours. We must go beyond our origins, which were theological and congregational. The new Judaism should be real, bearing upon social and industrial problems, that are breaking forth out of the heart of an anxious world.

After-war problems will be world-problems; the day of insular interests and of pedantic sagacities is gone. From the day of the prophets to our day, Judaism more than any other religion was ready for broad issues. The Jewish communities in every country will lead in this new sociology of the world. All Jewish communities of all countries will co-operate to free religion and morals from the insulation which obstructs their conductive power. There will be a revival of Israel which will go into the very heart of the world. This Conference can lead in the assimilation of the scattered remnants of the Jewish world and in the welding of them into a spiritual union such as will make the Zionist Utopia seem small and petty and a mere toy of Chauvinists.

TRACTS

During the course of the year I suggested to our representative on the Tract Commission the following:

"There is a great need for serving the young men in the camps and cantonments in matters of Judaism and the War. They need enlightenment as to the viewpoint of the Jew on War, on Democracy, on the moral issues of the War, on Peace, on Inter-

nationalism, on the moral interests and obligations of Business, of Labor and Religion after the War, on Reconstruction after the War, on Zionism and Anti-Zionism and their relation to present-day Judaism and to future Judaism, on Palestine and the relation it has to the Jewish people and to World-adjustment, on Religiousness in War times, on the services Jews are rendering in the War, and in the reconstruction after the war, on the opportunity and duty young men will have in the Jewish communities, and on a large number of vital subjects which these young men are asking outright (in their conversations with the Camp Workers) or are thinking silently.

"Such presentations, either as information or as answers to doubts (religious doubts), or as meeting moral and religious difficulties, which inevitably arise under the stress of their tragic experiences, should be earnest, sincere and frank, and as clear and direct as possible. And the answers must be terse, in view of the (probably) untrained simplicity of the young people and the economy of time and energy which military discipline and life involve.

"The tracts which I should like to see the Commission issue should be in a series (each number complete in itself) and should be short and concise. They should be written, so as to aid the young men to do their patriotic duty in the best manner possible, vigorously and spiritedly. I regard this work incumbent on us both as an obligation as an organization of American rabbis and as a matter of forethought for the future of our Jewish communities to which these young men will ultimately return. They should be prepared now for a new attachment to their Jewish affiliation and we should employ in this manner the most effective means we have and the really psychological moment, to put a constructive sense upon our work with these young men who are the best personnel we have and upon whom we must rely for the new Judaism of this country.

"Aside from this larger aspect, I may say that messages of this kind would encourage the young men and re-enforce their stamina and loyalty, and give public expression to the civic and national feelings of the American Jews at the right time and in the right place.

"Such tracts would also help the Camp Workers and Chaplains, who need guidance and are looking for it from us.

"The matter is one of expediency and also one of obligation. The young men, the Workers and the large American Jewish and perhaps also the non-Jewish, public expect this from us and we cannot afford to deny it.

"We should not lose time, first, because the work is necessary and the call is insistent and, second, because the transportation of these young men to France has begun and they should have moral and religious re-enforcement without delay.

"The Y. M. C. A. has done such work, of course, from the standpoint of evangelical enterprise, which is far from our mind. Still the tracts they circulate are read with eagerness and they may, despite their obvious missionary tone, insinuate themselves with Jews. This we must counteract with messages of our own, undogmatic, sympathetic and broad-gauged.

"I feel this work is patriotic in the highest sense and
VII should be done at once and with vigorous zeal."

The Tract Commission has taken up these suggestions and the chairman of our representation will advise you of the developments in this matter.

THE UNAFFILIATED

During the course of recent years it has become evident that detachment from the congregational activities is one of the instances of leakage of our resources in man-power (if I may employ a current phrase). This detachment of a not inconsiderable number is due neither to neglect on our part nor to self-willed alienation on their part. It is due to conditions which we have not succeeded in making clear either to ourselves or to the people involved, and to an inveterate policy of synagog administration which we should adjust to the economic conditions developed under the constraint of necessity. Every community has a number of Jewish families which are disfranchised from co-operation with Jewish interests. They are disfranchised not through any unfairness or exclusiveness of Temple and Synagog, but through the fact that labor conditions hamper attendance at the stated hours of worship and co-operation with congregational agencies.

Some rabbis have endeavored to meet this situation by what is called the system of the Free Pew. But self-respecting laborers say they regard this device as an unfair insinuation. The solution does not lie in financial accomodations (such as reduction of dues) nor in the levelling of dues to democratic equality, though both expedients are sincere and wise. The difficulty lies in the fact that ritual, instruction and congregational activities seem to ignore the life, the interests, the needs and the outlook of laborers and the so-called "submerged". Their numbers are increasing and are now sufficiently large to make it worth our while to provide for them and to enable them to function in the life of modern Israel according to their virility and moral capacity. Any one who knows the pathos of the East Side of New York and recollects the scandals which have come forth out of it and who at the same time knows what fine possibilities it has, will give to this matter his most scrupulous thought.

VIII I recommend that the Conference assign this subject to a commission for investigation and suggestion. It is possible to determine upon a policy by which we may be able to do justice to one of the most respectable components of the Jewry of the United States. I believe this would constitute a substantial reform and a timely reconstruction of the American Jewish life.

OUR DUTY ABROAD

It would be tantamount to letting the performance of duty lapse into other hands than ours, which ought to seize hold of it and perform it as part of our rabbinical responsibility, if I did not call your attention to the disrupted condition of the life of the Jews in Russia, Poland, Galicia, Servia, Roumania, Belgium and Palestine, and ask that this Conference enter into co-operation with such organizations as may undertake to assist in the rehabilitation of these Jewish communities. And I suggest this co-operation not merely because we should guard against duplication and conflict, but also because I feel that this Conference can contribute to this rehabilitation the most important share, namely the moral and religious re-enforcement. The Jews of the unfortunate regions require not merely clothing and furniture and loans and employment, but also, and much more, the comforts

of faith and the encouragements of a renewed confidence in the world and in themselves.

It is the distinct duty of the rabbinate to help in that. The rabbinate of these countries is itself distracted, impoverished, discouraged, and unable, despite its undoubtedly great eagerness, to perform its duty. We have therefore a double duty, in the first place, to answer this pathetic call of woe-stricken men and women, and in the second, to come to the aid of our brothers in service. Rabbis should accompany every commission that goes abroad on errands of mercy and for the purpose of re-establishing the Jewish communities. It should be their specific task to dispense moral influences (such as in Christian terminology is designated as pastoral). It should assist in the reorganization of Public Education and the re-establishment of schools, the restoration of synagogs, and, where they are possible, of temples (the distinction is wholly invidious) with no ulterior motive at "reformation", and with the sole aim to restore the effectiveness of religious and moral restraints and guidance.

IX For this purpose, the Conference should offer its services to the Commissioners of the U. S. Government who may be delegated to supervise such reconstructive work in the countries of the Allies or in neutral lands, to such Committees as may be provided with official recognition, and appoint its own Committee to act in conjunction with an authorised national representation.

THE JEWS OF RUSSIA

The emancipation of the Jews in Russia is an epochal event of first magnitude and gratifies us the more since it was achieved by self-effort. Nor is its significance diminished by the lapse or perhaps the collapse of Russian freedom since its brilliant beginning. For the self-emancipation we have fervent gratitude to God who leads the nations in His own way; and for the devious paths into which the Russian people has strayed, we pray God may send His guidance and correction. The members of the Conference will recollect with what anxiety and severe earnestness they deliberated at the last session on the subject of Jewish Rights and its advocacy before the coming Peace Congress, (and in preparation for it at a projected National Congress in this country). But even the sharpest vision could not foresee that,

while we were speaking, moral forces were at work in Russia itself which consummated what was then our wish and hope.

This enfranchisement of the Jews, after the dethronement of the Czar, wonderful because unexpected and certain because guaranteed by the conscience of a resurrected and conscious people, the intrusion of antisemitic Germany will be powerless to abrogate. In fact, it has already proven its validity and permanence, not only by resistance against the sinister domination of the foe who poses as friend, but also by the fact that kindred Slavic races are emulating the example. Roumania, so long recreant to the solemn word it had given to a Congress of Nations in Berlin, has gone into judgment with itself under the stress of its self-betrayal and its humiliation, and has announced the emancipation of its Jews, though, characteristically enough, with certain qualifications.

It is now only a question of days when the world will be redeemed of its century-long sin against the Jew and its better self, (for the sin against the Jew is always a sin against civilization). Germany is today the only country in which hate may organize. Its hate against the Jew drags down its men of talent and the entire nation of culture to the level from which the Moujik has lifted himself with splendid stamina and the sanest honesty.

X I suggest that the Conference express its appreciation of the historic event of the self-determination of the Russian people, of the large outlook which is now opening for Russian Jewry, and our friendly readiness to give them our fraternal assistance for self-development.

JERUSALEM

The capture of Jerusalem has a world-wide importance and a special significance for us. It revives memories and stirs emotions. It is a counterfoil to the Crusades without their hate and cruelties. It is a reclamation that does honor to British arms and British gallantry. And it opens the door not only to the sanctified places so dear to the religious world, but also to its hopes and ideals. For us Jews it is an event replete with suggestion. First it is a stir to those loyalties of our faith, which the push of modern life had crowded back. Again it is a prod

to our imagination which dignifies our faith and opens up vistas and possibilities, as if by magic. Aside from the speculations which the event seems to encourage and which sober-minded students of history and less impulsive lovers of Jew and Judaism weigh with care and caution, the British occupation of Jerusalem and, in due time, the reorganization of its life, is a guarantee that the sacred city will indeed become central in the world's protection as it has been in its affection.

To us Jews Jerusalem had been a fading reminiscence. That was the sad result of our modernization. A people lives not only in its outlook but also in its retrospect. It becomes strong through its memories as much as through its ideals. Gen. Allenby has recaptured not only the Holy City, he has recaptured also our Jewish hearts. He has touched us at our most sensitive point. We did not know we would react to the experience as we did. That we did is a gratifying proof that history is living in us. Despite the sobering influence of the recent years, in which we revised our creed, reconstructed our organization and reformed almost everything, we realized we had wandered far from our origins. This romantic and still real event has awakened the old loyalties. It has reassured us that we hold unimpaired within our souls the reverence for the ancestral place and the sanctities which cling to it and that the roots of our religious instincts bred long ago are sound.

XI This Conference should record its admiration of the bravery of Gen. Allenby and his army and of the self-restrained and noble manner in which they signalized their entrance, as victors, into the Holy City, thus exemplifying not only genuine strength, but also that which is far stronger than military power, dignity and generous considerateness. These comported with the sacredness of the city and the sincere piety of a nation that wins the world by its spirit as much as by its valor.

COMMITTEES

The Committees have been active. The Committee to whose work the members of the Conference look with much anticipation is that on the Revision of the Prayer-book. I may

state that this Committee has done its work conscientiously and is proceeding with the publication of the first volume in accordance with the instructions of the Buffalo Convention. It has the second volume now in hand and is advancing in the revision with the utmost practicable speed.

The Chairman of the Committee on the Relief Fund and of the Commission on Synagog Pension Fund has been active during the interval of the conventions and will submit his report. You will recollect that his presentation at the Buffalo Session was thorough and suggestive of fine possibilities.

The Chairman of the Committee on Arbitration was compelled by sickness to interrupt his work, but it has been voluntarily continued by other members of the Committee and very gratifying results have been obtained.

The Committee on Solicitation of Funds has been unusually successful. Its appeals have met with generous response, due to the legitimacy of the cause and the tactfulness of the presentation by its Chairman.

The Chairman of the Committee on Co-operation with National Organization will submit an account of his findings for consideration and action by this Conference.

The Committee on Wise Centenary has the celebration of this historic event under contemplation and hopes to organize it in such a manner as comports with its significance.

The Committe on Religious Work in Universities has done very effective and profitable work for the universities and for the country at large.

A revised form of the Constitution and By-Laws will be submitted to this session, and it is hoped that this formal matter will be disposed of with adequate care and expeditiousness.

The representative of the Conference on the Jewish Welfare Board will submit his report for your consideration.

The Chairman of the Publications Committee has guarded the interests of the Conference with his usual alertness and has earned the thanks of the Conference for his wise management of the increasing business of the Conference. I may say that the relations of the Conference with our agents, the Bloch Publishing Co. have been uniformly amicable and satisfactory.

The Treasurer has handled the investments of the Conference with profitable caution, and has conserved its treasury under the difficult status of war-finance. The Chairman of the Committee on Finance has co-operated with him with constant helpfulness.

The thanks of the Conference are due to Rabbis Felix A. Levy, Isador E. Philo and Lee J. Levinger for the holiday notices which they supplied to the Tract Commission for distribution to the members and the press.

It affords me pleasure to have this opportunity to express, in the first place, my appreciation of the confidence this Conference has reposed in me. This confidence was not only a dignity but also an incentive to respond to the obligation it involves. In the second place, I wish to attest my gratitude to the Secretary, Rabbi Wolsey, for his scrupulous and tactful performance of duty, and for his methodic attentiveness to the details of a correspondence which was not infrequently onerous in amount and important in kind. In the third place, the Conference is fortunate in the continued incumbency of Rabbi Marcuson as Secretary of the Committee on Revision of the Prayer-book and as Editor of the Year Book. Both services have been fulfilled by him with ready expertness and commendable zeal.

CONCLUSION

This session is held under most serious conditions. The nation is under the tension of a historic struggle. The sacred cause of humanity is in the balance, our sons are facing death, our homes are prayerful and the great anxiety thrills our national life. Let our deliberations be in keeping with our feelings, our certainties, our unanimities, our ideals of American liberty, democracy and justice.

Let us contribute to the moral settlement of the World War by our thoughtfulness, by our agreement in loyalty and purpose, and by our tenacious co-operation to maintain the virtues and the pieties which it is our duty to teach and to exemplify as citizens, as teachers of citizens, and as holders and cultivators of the Jewish traditions.

B

CONFERENCE LECTURE

THE SPIRITUAL CHALLENGE OF THE AGE

RABBI ABRAM SIMON

We are on the threshold of a new mental and political world of whose significance and moral content we can divine enough to hearten us for our tasks as religious leaders. The age must be read in terms of Democracy. At present Democracy expresses humanity's highest political and ethical insight, institutionalized in forms of government. It is felt that only in this wise is self-realization for the individual and for the nation possible and desirable. A challenge is thrown down to all the world's cultures to meet the political and social demands of the new era. The question which it will be the purpose of this lecture to answer is, "In how far is Judaism adequate to the spiritual needs and practical idealism of the human race?"

As a basis upon which to rear the conclusions of this study I invite you to an appreciation of the most dominating of the lesser known Hebrew prophets. Elijah's complaint that only he was left of all the true prophets ignores the name of Micaiah Ben Imlah whom he ought to have known. The first Book of Kings, Chapter XXII, draws the character of Micaiah in vivid and compelling outline. Above the royalty of Israel and Judah, above the four hundred mercenary prophets of the court, the ethical leadership of this daring spokesman of Jehovah stands revealed in dramatic grandeur. Ahab, king of Israel, and Jehoshaphat, King of Judah, unite in an aggressive war to recapture Ramoth in Gilead, and the oracle of God is invoked to know if success or defeat is impending. The four hundred

prophets of Ahab have counseled as befitted the security of their positions. The king of Judah, however, none too sanguine and conscious that this same type of false prophet could be found in his own southern kingdom asks, Is there not yet another prophet of the Lord? But Ahab resents, The prophet who prophesies only evil for me. With exquisite irony Micaiah advises the kings to make the attack. Despite keen sense of the injustice of their own cause, and their suspicion that a true prophet could scarcely have revealed the mind of God as sanctioning this particular attack, royalty demands to know the truth, bitter though it be. "Therefore hear the word of Jehovah; I saw Jehovah sitting on His throne, and all the hosts of heaven standing by Him on His right hand and on His left. And Jehovah said, Who shall delude Ahab, so that he will go up and fall at Ramoth in Gilead? And one proposed one thing, and another another, until there came forth a spirit and stood before Jehovah and said, I will delude him. And Jehovah said to him, By what means? And he said, I will go forth and become a lying spirit in the mouth of all his prophets."

Three factors are disclosed in this unusual episode. First, the personally intimate belief in, and experience of God. Second, the moral adequacy of this prophetic experience to meet the highest demand of the hour. Third, the spiritual task of prophecy as the expression of a people's conscience and mission.

Time will only permit a brief explanation of this three-fold analysis. Micaiah, not one of the literary prophets, has not left us a description of his inner experience as we are fortunate to find in the lives of Hosea, Isaiah and Jeremiah. It is fair to assume that his belief in God was of such a nature as to enable him to commune with Him at all times, to feel the power, majesty and ethicality of God in his own soul, and yet so poignant as to compel him to speak out of the fullness of his soul against the king and the people of Israel. Our prophet does not speculate on the immanence or transcendence of Jehovah, nor on free will and determinism, nor on sacrifices and ceremonial law. But he has a profound conviction of the reality of God. Communion with Him is simple and unhampered; his faith sees no barriers. So strong is it that he is not turned from his duty as a messenger

of the Lord of Hosts by the frowning countenance of kings, the indignity heaped upon him by Zedekiah nor the threatened punishment of imprisonment. His converse with God has enriched and exalted his personality, widened his moral horizon, sensitized his conscience, whetted his blade of anger against the tyranny of court and camp, and inspired him with a vision of God's unalterable demands of his people Israel.

His unique experience of God was socially serviceable. It could not be locked in the caverns of his soul. The apprehension of God's nature created new spiritual values. The sinfulness of sin had ripened into the positive energy of the unchangeable necessity for justice. The very person of the king was not immune. Aggressive war may win the approval of the prophets in whom is the spirit of evil, but it cannot find justification in the God of Righteousness. This moral frenzy must have been caught up by the people and must have led to a deepening of faith in Jehovah and to a consecration of Israel to its holy mission. The Bible tells us that Ahab had frequent occasions to despise Micaiah. The prophet's unpopularity at the court may well indicate his moral and religious influence among the people. Micaiah may not have had the sweeping vision of an Isaiah; he may not have expressed the task of the "suffering servant of the Lord" in sublime imagery, but it is safe to say that Isaiah's peak-like greatness rests on the ample shoulders of the lower ranges of granitic prophecy. Long before this period Israel was religiously self-conscious, even though no one rose equal to an adequate literary framing of it. Micaiah's experience of God, though personal, was propagatable. It could not have been otherwise; it inspired the people with higher ideas of God and His righteousness.

In this experience we have the three fundamental elements of all religions, more or less defined and developed. Their progressive illustration in Judaism invites our special consideration. I define religion as man's conscious desire to be in helpful communion with the powers manifest in the universe upon whom he feels dependent. This is a composite of several familiar definitions. It has the advantage of finding the origin of religion, *per se*, in the emotions; it rejects the possibility of an injected

element; it enables the desire for gods or God to create opportunities for communion; it permits this conscious communion to create opportunities for further spiritual experience; it stimulates this conscious communion to create moral values in life according to man's growing knowledge of the powers of the universe; and it reveals a Godward side of the reciprocal and helpful relationship which God maintains to man no less than what man maintains toward God. It is the desire of the whole soul in contemplation or in action. Man feels that the very nature of God is revelatory. A non-revealing God cannot create a worshipful response. The soul feels the need of such communion; and grows by what it feeds upon. God is part of the environment in which man lives. This very desire is not a pious wish; it externalizes itself in a cult. As a relationship it involves duty, and authority grows compellingly sacred.

The sense of sin is called forth and sharpened by the disturbance of this helpful relation, and man is painfully anxious to reestablish the harmony. The sense of sin includes not only man's conscious separation from God and a knowledge of His displeasure but it also implies man's potential capacity to lift himself back into that state of desired harmony. The sense of sin involves a choice of ends and a program of media, so that religion at its best would be an identification of man's will with the Divine. Dissatisfaction with self, disappointments in life, the mystery and the majesty of nature, sickness and death enter into the color, content and enlargement of this communion. As the covenant idea grows, and social life expands, individual personality adds enriching qualities to the personality of God. The gods grow in ethical worth only as they become distinct, adjectived and personal.

In the communion-idea lies the origin of the community-idea. The heart of man in the very earliest days of civilization was sympathetic only to those within his group. Service was limited not merely by domestic but also by mental boundaries. To be helpful to one's fellowmen included all who were within the tribal limits. Families, tribes and nations began to appropriate the gods, and social life on earth gave its ethical qualities to the heavenly regime, until a people claimed special relationship to,

and stewardship of, one of the many gods whose special providence expressed itself in a particular communion or mission of its devotees.

Inasmuch as I am addressing rabbis in Israel, a development of these three factors, the idea of God, the idea of sin, the idea of mission does not call for any further elaboration.

You will all agree with me that there was a progressive development of the idea of God apprehended by the Hebrew and the Jew, and comprehended in his literature. Renan's belief in a "Semitic instinct for monotheism" is not true. But what is true is that Israel's refusal to worship nature, his ever growing knowledge of the God of history, and his elimination of the element of sex from the deity are deliberate departures from the semitism of ancient thought and religious practice. What is true is that the mind of Israel was irresistibly driven to unity, and to a progressive revaluation of this unity in terms of the highest morally creative Personality. In the words of Darmstetter, the Jew won this triumph of ethical monotheism in the sweat of his brow.

In the development of the idea of sin, Judaism advanced from the semitic linking of sin with taboo, its association with mere physical purity, ceremonial and professional wrong unto its classic expression in the words, "What does the Lord require of thee, but to do justice, to love mercy and to walk humbly with thy God?" Prophecy is spiritual unsemitism; its experience of God and hatred of sin have led it to ethical leadership, adequate to the moral necessites of the age.

Nor is this all. The Jew having reached the doctrine of the personal relationship of the individual to God could not return to the semitic and Paulian theory of the redemption through the blood sacrifice of Jesus, and thus it presented a more positive teaching of cumulative virtue in opposition to that of original sin. *Z^echuth aboth* simply means that virtue has more power of stability than sin has of retrogression. Virtue is the stored-up morality of the past, and the progressive possibility of the present. As the Jewish soul is driven by inherent necessity to find the cause of the universe in a unity of ethical personality, so it multiplies the ethical personalities in humanity

into the unity of society through the merits of the fathers. Self-realization is determined by society's realization.

The unique conception of *Z^echuth aboth* was but a later rabbinical, ethical ripening of the early covenant between God and Israel. This covenant represented the self-consciousness of Israel as the guardian of the covenant, and as charged with its continuing consecration. How did Israel conceive its specific function? The answer is that it was chosen by God for a distinct religious mission. This choice rested on ancestral merit. The self-consciousness of Israel was fostered by its allegiance and devotion to patriarchal and Mosaic traditions and teachings. Israel suffers not that the world may be saved from sin but rather that it may achieve self-redemption by improving on the merits of the past. The saving virtues of the fathers were transferred to, and transfigured in, the suffering servant, the witness of God. The eventual redemption of a world through virtue is the Messianic dream which has never lost its ennobling and hope-begetting passion. The mission of Israel, the ripened fruit of prophetic and personal experience of God, realizable through crowning virtue, would bring in due time the KINGDOM OF GOD ON EARTH.

These spiritual treasures of Judaism are woven into the very texture of modern society. Do they hold out any promise of meeting the spiritual and moral needs of the present day or, at least, do they point the way along which the religious aspirations of humanity must proceed in order to prove adequate to the exacting and exalting requirements of a humanity, bathed in the light of the new Democracy? I wish to urge upon you that the three characteristics found in religion generally and most highly developed in Judaism are, in fact, the intrinsic and constructive factors in modern civilization.

The idea of God is structural in science. The idea of sin is structural in ethics. The idea of mission is structural in politics.

Religion has bequeathed to science the passion for unity. The search for a clause adequate to the universe and for a purpose inherent in it was born in the religious spirit. Religion grasped this truth intuitively; the ages of mental and moral development have given content to it. The mind of man was driven to it by

some inner compulsion. This underlying faith in unity makes possible the march of science. The intellectual search for Cause implies our faith in its unity. Religion urges the ethical nature of this unity; but science accepts only the physical unity of the cosmos. "Science merely describes; religion evaluates." Religion insists that causes must be expressions of an inherent unity of purpose. If science speaks of a universe, does that unity lie in the laws of science or in something material? You must agree with me that this inner unity cannot be physical, and a non-material unity can only be conceived in terms of self. "Consciousness is the indispensable condition of Reality." In other words, religion is urging upon science the propriety of interpreting this unity in terms of mind and will, because mind seeks Mind. Mind can find no fellowship in the mechanism of nature. "Only Personality can be reality for personality." By person I mean just what science means by unity. I, as a person, unify my experience. My personality is my unity in a smaller world. Would not science, then, be equally rational in accepting this Unity as ethical personality? Is not this the trend of modern thought? The bond that links science and religion is in the same mind.

In the same way the idea of sin progressively developed is the essence of modern Ethics. And Ethics can not belie its religious ancestry. Ethics was born in the same mind where science and religion framed their ideal of unity and of moral purpose. Religious experience as a communion with God creates a fund of emotional force which runs off into conduct. The sense of sin reaches its climax in the infatuation of virtue. The sense of sin becomes in the course of ages the sensitiveness of conscience. Progress means the steady development of the virtues of the fathers. This is the ethical unity which links the human race in a spiritual solidarity. This is salvation through merit. Religion having produced prophecy as a spiritual form of socialized justice asks Ethics to accept this conclusion in order to free itself from mere moralism. Of course, ethics believes that it can reach the same lofty plane of spiritual attainment by dispensing with the idea of an Ethical Personality as the highest embodiment of law. After all, ethics cannot in

self-respect accept the fruit, and ignore the root whence it drew its nourishment. The loss of this divine sanction detrimentally affects the dynamic power of mere moralism for the best human progress.

Ethics has dignified duty as its great moral principle, but duty ought to be voluntary and spontaneous, and the categorical imperative is coldly austere without the supernatural sanction. The ethical life is so surcharged with religious emotion that a separation of the merely moral from the merely religious is impossible. Even Mr. Wells's new ethical program, however much we may be indisposed to accept his renewing youthful and finite God, has at least to its credit the possibility of an emotional stimulation in a sanction higher than the mere individual sense of duty. If ethics is to meet the rising needs of the new spiritual democracy, will it not find that this world war, with its recrudescence of pagan morality, scientific and mechanistic efficiency on the one hand, and the superb exhibition of sacrifice and devotion to the higher claims of freedom on the other, a veritable Niagara of emotion which it ought to channel into larger fields of endeavor? And is not the very nobility of soul thus multiplied in millions of sacrifices the very core of religious heroism? And is not Hebrew prophecy coming to its own as the inspirer of the ethical idealism of the age? Ask the man facing the grim reality of battle, "Who is the inspirer of your conduct, the outstretched ferule of duty or faith in the sacred presence of God?" and I doubt not that you will discover that what Mr. Donald Hankey has called "The Inarticulate Religion" is the controlling and inspiring motor of his mental and moral reaction.

The idea of mission is the pregnant principle of politics. The Century Dictionary defines politics as "the science of the regulation and government of a nation or state for the preservation of its safety, peace and prosperity." Democracy, or politics at its best, is that system vested in the people as a unit in which the power is exercised by their elected agents. The highest movement of the political mind thus makes room for the development of personality amid the equal progress of other personalities. It is a spiritual unity which binds the life and experience of the state. Democracy is thus the political counterpart of the reli-

gious ideal of a kingdom of God on earth, a republic of righteous ends. Inasmuch as the ideal of democracy can not limit its service to those only of its own realm but must carry within its sweep of idealism the aspirations of the human race for the widest freedom, it finds that religion, especially evidenced in Hebrew prophecy, has long since anticipated the international outlook by its universalistic conceptions of a God of the universe and of a Messianic world of justice, peace and brotherhood. I must repeat that the modern state is a psychical unit; it is not a mechanism; it does not exist by brute force; its inherent respect for law and authority is directly traceable to religion. All primitive states believed that their law was heaven-born. The modern state is founded on the belief that there is a higher law binding alike on rulers and citizens. This higher law Hebrew prophecy interpreted as the righteousness that exalteth a nation, and for the defense of which even kings were pitilessly scourged. We have not yet estimated at their true value the contributions of religious leadership to the cause of democratic institutionalism. The practical blessing of a separated church and state does not invalidate the rightful claims of either.

The modern state cannot dispense with the missionary conception of religion. If the innate sense of religious experience has evolved and made real the passion for social justice, if out of it has emerged the hope of an ultimate kingdom of righteousness, would not the state do itself irreparable harm by overthrowing the basis upon which its ethical and social idealism is reared? Many there are who feel that, in the solution of the social problems confronting the state, the educative and conservative influence of religion should be brought to bear upon the problems of home, social disease, pauperism, intemperance, marriage, housing and labor. The sense of sin grown virile in virtue, finding joyous communion with God, can become dynamic in the political conscience. In its last analysis the success of free government must fall on character. The new democracy needs the warmth, emotional and ethical propulsion of religion's sanctions.

The social settlement is a practical evidence of the mission idea. It is the consecration of self for others. One finds himself chosen for service to others. The outflow of altruistic

sentiment fertilizes ever-increasing areas of the human race. It is, therefore, a profound pity that social leaders have endeavored to detach social service from religion, and cut the umbilical cord which ties it to its maternal idealism. Even economics cannot be coldly materialistic, As you cannot divorce politics from ethics, so you cannot separate labor and capital and their methods of production and distribution from the ethical claims of personality. Even dry goods are wet with the tears of men and women who struggle and suffer. Prices must be studied from the point of view of souls. Why may not the entire social revolution of the last decades be another revelation of the unfolding beauty and purpose of Almighty God?

In the working out of its high political program, would it not be well for our America to follow the lesson of Israel by accepting a divine mission to consecrate itself to, and to realize itself in, stately political institutions as becoming the witnesses of God? Such a passion would grip the imagination of our country, hold it true to the noblest calling, develop the largest and freest of personality, socialize its entire economic and industrial body, create an American school of prophets, aglow with the divine truth and leading the race to a universal republic of righteousness. If there shall be a reorganization of society, must it not follow the basis already presented upon which society will be reared as a community of nations?

If in the new democracy science, ethics and politics will play their worthy parts, will religion be invited to enter as a tolerated, quiescent concession to respectability or as a co-operative and beneficent comrade? In asking this question I anticipate your objection. If the elements of religion are already in the constructs of science, ethics and politics, why need it any longer continue as an independent functionary? Will not religion reform itself out of existence in the forward march of civilization? It is still a long way off to indicate when or how human beliefs will take their final form. Finality is not part of any progressive movement, and if religion remains true to itself it will continue reforming itself with the growing rationality of the race. I do not see any decay in the idea of God, of sin, or of mission. In fact, I believe that they will continue to expand in beneficence as

the psychological elements of the mind, so long as man remains man. Of Guyau's Non-Religion of the Future, Royce said, (Studies in Good and Evil, p. 377) "Were Guyau's opinions mine, I should unhesitatingly call them religious." Guyau, having already driven religion out of future society, has interpreted the new idealism as a passion and reverence for truth. Does religion object to a reverence for truth? We may ask, What is truth? Science, ethics and politics give us truths; Truth itself belongs to the unity, the reality, the Absolute. Religion must continue pointing with beckoning finger to the Truth in God, whose scintillations are vouchsafed to the searching mind of man. In this sense, all cultures are seekers and lovers of truth. What I have called the sense of mission becomes all the more significant when viewed from Guyau's point of view. The mission of man is to make truth workable, lovable, realizable in institutions, in justice, freedom and happiness. To missionarize truth may well become the cult of tomorrow, but no power will monopolize its interpretation or application; in fact, religion may thus charge itself with an increasing zeal and ambition for the propagation of truth.

The question as to the future of religion seems answered in Hebrew prophecy. The Hebrew prophets interpret the survival of the fittest as the survival of the righteous. Survival is but the constant conservation and enhancement of the virtues of the fathers. Religion insists on a survival of spiritual values, and among these values it includes the love of truth, the reign of justice, the expansion of personality, the aspiration of freedom, the love of humanity. The test of religion is life, and this is the test of tomorrow. Religion welcomes its opportunity to serve life, the life that is in man, the life that is a manifestation of God.

This great war, though it has shaken us to the depths of our soul, has not relieved religion of its responsibility or its future consecration. Mr. Wells is so fearful that God will be accused of complicity in the war that he has fashioned a finite God. The motive in itself is worthy of so brilliant and high minded a philosopher; but he who takes the standpoint of true prophecy may hold himself in philosophic calm. In quaint language appropriate to the intelligence of his day, the writer of the chapter with which

I began this lecture indicated that the evil spirit in the heavenly hierarchy inspired the prophets of falsehood. The evil angel was like Satan of old in the heavenly realms, but the advancing religious spirit had long since dethroned him from the sky of ennobling ideals. Micaiah's God could not justify an unholy war. Evil prophecy is in the heart of man, and there too must rest the responsibility for the sorrows of the race. War is the friction in the machinery of progress. War's ultimate elimination is contingent upon mankind's ultimate prophetization. When *Z'chuth aboth* has been indefinitely prolonged, enriched, and expanded into the *Z'chuth bonim* we shall have the unfolding purpose of God.

To us rabbis in America these ideas may need very little emphasis. All that I have said about religion in general or of Judaism in particular received an additional reenforcement in the light of Reform Judaism. A study of this phase calls for more time than is at my disposal. All that I need to urge in this connection is that Reform Judaism, in addition to its conviction that its philosophy and religious teachings are in accord with the best thought of the day must constantly deepen its experience of God. The mere rationalism of the past century is not food sufficient for the craving of the soul. It is enough that we prepare ourselves for an active participation in the reconstructed world of tomorrow. Granted that religion and Judaism may be compelled to alter some of their concepts and institutions; granted that our anti-dynastic thought of today may inhibit us from speaking of God as our King, granted that we may democratize our ideas of heaven as well as of earth; yet be it said with earnestness and assurance, Judaism has nothing to fear and everything to gain from proudly and cheerfully accepting the challenge of the democracy of tomorrow, depending for support upon her virtues of the past, and her ability to inspire the virtues in her worshipers of today, and confident that through a modern inspiriting of ancient prophecy as an expression of the love of God, she may continue her mission as the teacher of religious idealism. In the words of the Greek classic and thinking of their application to the future let me say, "Enter; for here, too, are the gods."

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CONFERENCE SERMON

JUDAISM AND RECONSTRUCTION

RABBI SAMUEL H. GOLDENSON

That the war is bringing in its wake certain compensations is one of the consoling beliefs of our day. That there are many benefits and values generated by the unhappy world conflict is increasingly felt and appreciated by thoughtful minds. Indeed it would have been altogether too difficult to bear up under the strain and to suffer the sorrows and disillusionments occasioned by the war if men did not quickly discern and wisely seize upon the compensations to be enjoyed in the future. It is quite natural therefore that as the war has progressed the direction of men's minds should begin gradually to turn away from the causes that brought it about to its possible beneficial effects.

That most of us are acquainted with the discussions of the beneficent results that the war has already achieved and is destined to bring about is certain, and, I doubt not, that many of us have ourselves spoken from our pulpits on the same theme and sought to console our people by pointing to the silver lining about the war cloud. Yet, I cannot but feel that the well nigh universal emphasis upon certain war-benefits and our too ready acceptance of war-values may tend to confuse us in our thinking and to mislead us into the fatal assumption that because an event leads to incidental good that therefore it is justified. It is especially important for us who hold the position of teachers and leaders to guard men against confounding compensations with justifications.

It is this confusion, I believe, that has played a very influential part originally in making the world war possible. The Teutonic belief that war is necessary in order to instil in men self-sacrificing devotion to purposes and ideals and to develop manly and heroic virtues is a conception that belongs to this sort of loose and unanalyzed thinking. The error, however, is so evident that one cannot but wonder whether those who propagate such notions themselves believe in them. But whether the German leaders sincerely hold these conceptions or not does not matter. The fact remains unfortunately that they have been successful in impressing these notions upon great masses of men, men who, especially in times of crisis, cannot see that those things of value which indirectly come into being through the failures and "dislocations of life" are not to be placed in a casual relationship to these same unhappy experiences.

It is therefore for us who assume the moral leadership among men to emphasize and to re-emphasize the fact that the chief problem of the social and moral life is to separate as far as possible values from disvalues and to generate unmixed and unadulterated satisfactions.

It may be well to point out that the compensations that are increasingly discovered from this war are of a piece with all other indirect good occasioned by untoward experiences and happenings, that is, that the source of these rewards is of a most basic biological and psychological character. The nature of life itself is to circumvent all painful experiences, to overcome them and, by the aid of intelligence, to change them into helps for the future development and progress of the social organism. The primary characteristic of the living being and of social life generally is this very ability to make use of any present experience, no matter how unsatisfactory, as a stepping stone or a spur to greater self-realization or to the development of more power wherewith to cope with future problems or hindrances. In fact, the chief distinction between the living organism and the inanimate object is just in this, that the latter is absolutely passive to its environment and accepts, as it were, whatever befalls it, while the living thing has a capacity for experience; and what is experience but the ability to stand in an

active relationship to the environment and to make self-determining reactions to the external world? This unique relationship is one in which the organism transmutes the things that happen to it and changes them into means of self-recovery and advancement. That men rise on stepping stones of their dead selves to higher things is due to the fact that their selves are really not inert or dead. "The blessings in disguise" that we so often discover are the blessings that are the necessary and inevitable expression of life itself as a selective process. It is this attribute of life, furthered and mediated by intelligence, that makes human nature essentially optimistic and gives ground for the belief that "while there is life, there is hope".

It is therefore quite natural then that while in the midst of war there should be experienced such general mobilization of thought in the direction of the development of those incidental generosities, fellowships and responsibilities as are gradually being produced by this world calamity. It is not to be wondered at that the word of the hour is *reconstruction*, for that term very accurately describes the life and particularly the human processes that are set in motion by painful experiences and trials. The tendency of all life is to stabilize itself, to re-establish itself and to bring into the future social order those forces and ideas, the absence of which had negatively contributed to the present breakdown. That, in a word, is the meaning of reconstruction.

As life breaks down through the action of divisive and disruptive ideas, its reestablishment and rehabilitation can be achieved only through the application and mediation of principles that heal, unite and prevent future dislocations and catastrophes. Such principles and ideas must be furnished by those who take a responsible part in the leadership of the world, particularly those who stress the ethical and spiritual values. It is for the religionists and moralists to provide the conceptions and ideals upon which to predicate and to build the future social order.

In this time of preparedness for the work of reconstruction I have been wondering what the Children of Israel can offer and contribute. Surely a people who three thousand years ago gave

to the world the basic conceptions of moral and social life and the elementary principles of right conduct, a people whose leaders were God-inspired prophets, whose poets saw life and nature as the expression and embodiment of the Most High, and whose wise men were instructed by the fear of God, a people whose continued life through the ages has been made possible and necessary by their consciousness of the obligation that such a heritage imposes upon them, such a people, I say, should certainly have some worthful and significant contribution to make to the moral and spiritual recovery of life.

But even as I say this and profoundly as I feel that we Jews should and do have something to offer to the work of social regeneration, I cannot but realize how difficult it is to find things that may be correctly described as contributions. The term contribution carries a sense of wholeness, which attaches to material things and is borrowed from the material world. We may contribute a sum of money to a particular cause, and that sum is what the word itself means, a self-enclosed, a definite amount, and when so applied it stands related to that particular cause and to none other. Not so, however, with the contributions of a spiritual nature. We cannot pick them out bodily and apply them to conditions in any new and detached manner. The gifts of the spirit have been functioning from the moment they entered into the consciousness of men and have continuously exerted some influence upon their lives, so that the nature of the contribution of such ideas as have been evolved in the past is simply to reemphasize them, to recall them with greater appreciation of their significance and importance, to point to their relevancy and to reapply them to present needs and present problems.

There is one idea of this nature that I am particularly eager to reemphasize at this time. It is a belief that we may well recontribute to the agonizing world. It is a principle of conduct that is central to all the thinking of Israel and is also an essential expression of his God consciousness. It marks the genius of Israel's conception of life and of his idea of God.

The thought that I have in mind while directly expressed and indirectly assumed in many parts of Scripture finds specially eloquent and lofty expression in Psalm IV.

"Hear me when I call, O God of my righteousness; Thou hast enlarged me when I was in distress; have mercy on me and hear my prayer" and then the Psalmist as if he were realizing that the answer to this prayer can only come from his own soul life goes on to say "Offer the sacrifices of righteousness and put your trust in the Lord."

To me the phrases "the God of my righteousness" and "the sacrifices of righteousness" express the distinguishing conception of God and of life that Israel has contributed to the world. The ethical monotheism that we so often speak of finds its noble expression in the utterance of this psalmist. The God of Israel is the source and inspiration of righteousness, and righteousness, on its part having its source in God, cannot but become sacrificial.

The significance of this conception of Israel's ethics will become apparent, I believe, if we compare it for a moment with two other leading theories of the ethical and spiritual life. I have in mind the Greek and the medieval points of view.

If we view the various conceptions of ethics from the standpoints and emotions aroused by the war and use the term resistance as the key-word, or better, perhaps, the thread word, we may characterize the ethics of the Greeks as that which commends the line of least resistance. It is the ethics of the *via media*, the middle course, the line between the too much and the too little. The golden mean of Aristotle is its finest expression; the balanced life is the ideal that he points out. And if we carefully examine the idea of justice set forth in Plato's Republic, we find that its meaning is essentially the same as that which is at the root of the golden mean. Justice is a state in which the various interests of life and types and classes of men are set in orderly and mutual co-relationship, without undue weight given to any element. It is a fixed and static arrangement of a balanced sort. It is a condition in which the various factors and departments of life are in equilibrium. In such a state of society it is evident that resistance to any movement or interest or cause is reduced to the point where one's personal interests and comforts may not be too seriously affected.

It is this static, least-resistant type of ethics that accounts for the Hellenic acquiescence in an aristocratic society based upon

slavery. This also explains Aristotle's contempt for democracy, a contempt which rested upon the assumptions that man is placed in a fixed status and that his proper self can be achieved only by remaining within the confines of that order. The individual was not to offer any resistance to his hereditary place. Such a conception of ethics, it is evident, left no room for sacrifice and could not stir the heroic impulses nor evoke the indeterminate capacities of the individual. It was incapable of arousing men to a sense of responsibility for the conditions of life generally nor to lead them to engage in altruistic enterprises of social regeneration and redemption.

If we realize that added to this conception of ethics was the notion among the Greeks that God was too fine and too ethereal to come in contact with the work-a-day world, that his sole and supreme business was to be a thinker of thoughts merely, to engage in contemplation *per se*, that the crude and temporal affairs of human beings could not come within the range of his reflection, then we can understand why the Greek could not find anything in his religion or his philosophy to enable him to transcend the fortunes of time and to live on as Israel has lived on, despite the loss of national home and independence. The ethics of the Greeks can be described as that of compromise. It counsels prudential regard for conventional practices and obligations. The meaning of the word ethics is itself indicative of the Hellenic conception of virtue, which looks to the continuance and maintenance of the habitual ways of living. In a word, Greek ethics is the ethics of accommodation to the fixed, unchanging and hereditary conditions of life.

With the advent of Christianity and the acceptance of Paulinian theological ideas, men's attitude to life began to change. The change, however, was not of a radical sort, however different it may seem to be. The God of the Greek thinkers was removed from the mundane sphere and was conceived to be unconcerned with the affairs of men, living in a world beneath his ken. The thinkers of the medieval church merely improved and extended this conception of God's nature by setting up an entire divine order, a Kingdom of heaven, also totally removed and altogether separate from man's earthly existence, his life and his attach-

ments. The fathers of the church divided values into two classes, those that belonged to the world of nature—and these were to be deprecated and condemned—and those that belonged to a world of grace. To this latter world, the world of grace, man was to withdraw, there to move and live and have his being.

Thus we have in the City of God of St. Augustine the fullest and most mature expression of the religious philosophy which condemns things earthly on the one hand, and exalts things ethereal and supra-mundane on the other. The natural appetites and interests of men this great church thinker terms lust, and in a most uncompromising and elaborate manner he warns mankind against these cardinal sins as he conceives them. The lusts of the flesh, that is, the natural appetites of the body, must be starved and deadened; the lusts of the eye, that is, the natural yearning of intelligence to know and to understand, must be inhibited and uprooted; the lusts of society, that is, the desire for social contacts and opportunities and satisfactions must be checked and eradicated. All this is to be done in order that man may approximate the nature and being of God. What is spiritual is attached only to the things heavenly, the things outside and beyond earthly existence, and all other experiences, desires and yearnings, are the expressions of ungodly impulses and depraved instincts; they are propensities born of sin. In passing, it may be well to be reminded that if the sense of sin and the idea of sin marked ethical life and conduct, then the age of the scholastics, the medieval period, would have been the golden age of human virtue and well-being.

The ethics that resulted from the scholastic conception of God and of life was naturally that of non-resistance. It is this medieval ethics of non-resistance to earthly evil that is at the root of pacifism. The underlying belief of the pacifists is not as is so commonly assumed that things will right themselves and that wrongs are self-avenging, but rather that it is not worth while asserting ourselves against them, since man's proper interest and his real self hold to the things above and beyond.

Since man's sole and supreme concern is about that which transcends earthly experience, his attention was inevitably withdrawn from the needs and conditions and problems of daily

life. This world was left to take care of itself, for man had resigned himself to what befell him here below, in order that he might inherit more and more divine grace above. It is the survival of ideas such as this that accounts for the lack of influence of the dominant religion in the cultural and social evolution of the peoples. It also in part explains how a world catastrophe of such magnitude could come to mankind at the same time while organized religion seems to remain intact and to be conducting its affairs as if nothing very serious had happened.

Contrast now with these notions of God and of human life that which our psalmist has in mind when he speaks of the God of righteousness and of offering unto Him the sacrifices of righteousness. The God of the psalmists and of the prophets is not detached and too far removed from man's sphere. He may and does dwell in eternity and on high, but yet also with the contrite and the humble. He is imminent and permeates the entire world and His nature and being are realized not in pure contemplation nor in utter self-effacement, but through devotion to an order of life which satisfies His holy will. Righteousness is conceived by the Hebrew moralists as the consciousness of God applied to the situations, temptations and the problems of daily life. To offer unto the Lord the sacrifices of righteousness is to worship Him in a manner acceptable in His sight. The significant fact of this conception of ethics, and that which has reference to the thinking and conditions of our day, is that it is the morals of resistance, and resistance always entails sacrifice. That seems to be the Hebraic note. It starts with a sane attitude to life. It looks upon life as it is and finds things evil and things good, not in static and unrelated side-by-sideness, but as intermingled in the complex situations of life. The problem for the moral person always is to break up the complexities, to discriminate among the factors and to disconnect them, to shut out some and to retain and develop the others. Man must resist evil and that can be done effectively only if he be willing and strong enough to sacrifice his ill-gotten or anticipated advantage and benefits. For no one acts dishonorably and unjustly for the mere love of dishonor or injustice.

The ethics of Israel is not only sane, but it is manly and heroic. It demands of us to put aside comforting though false

notions, easy advantages and complacent acquiescence with things as they are, because they happen to suit our interests and purposes. The Jewish mind is restless, and that is not a form of nervousness, but an hereditary prophetic outlook. The Jewish heart is filled with the passion for better things, nobler purposes and finer social rearrangements, all of which comprise his מלכות שמים the Kingdom of heaven, which the rabbis have always cheerfully accepted as an עול, a yoke of sacrifice, the yoke of assertion of principles, the yoke of the resistance to evil.

But the ethics of Judaism, while based upon sacrifice does not demand self-denial in the total sense, nor is the resistance to evil, which it requires, of a negative sort, so far as the external world is concerned. Total self-denial and negative resistance are the expressions of the belief in the depravity of the human will, whose impulses and instincts are earth-born and therefore belong to the natural world, upon which is said to rest a divine curse. But the real curse, it seems to me, is in that conception itself, in the belief that man's natural will is evil, for it is this belief that has denied to the world the light of reason and of intelligence for generations and centuries and has steeped the world in a darkness which brought forth the brood of pseudo-ideas and disastrous purposes from which the whole of mankind is suffering today.

The value of our ethics is in the fact that we recognize that life is complex, that in the component situations some things tend to stir evil inclinations and ambitions and others set in motion impulses whose effect is good, and the sacrifice that is required of us is not any of the normal yearnings or of the total self, but of those particular propensities and attachments that make for evil. We believe that man's instincts and desires do not operate in self-inclosed compartments, but are at all times influenced and reinforced by the environment and conditioned by external forces that continuously play upon them. So that the problem for Jewish ethics is not merely to control and discipline the will but also to stir, to develop and apply intelligence to the objective causes and surroundings. Hebrew ethics seems to start with the conception that human life is an equation between the individual human being and his social world. This view demands of us a two-fold reaction, subjectively, to be

ready to sacrifice, to purify our hearts, to renounce all unworthy purposes and ambitions and, objectively, to seek to rearrange and readjust social conditions in order that these very subjective ideals may be the more readily realized. The ethics of our fathers has from the earliest of days been regulative, both of the self and of the world. From time immemorial Israel has recognized the necessity to reconstruct society as the prerequisite for his realization of his God-revealed purposes and ideals. In fact, Israel's entrance upon his historic mission of becoming a Priest-people was ushered in with the assertion of the doctrine that internal spiritual values cannot be achieved in a world hostile and unappreciative of them. So that it was quite natural and inevitable that a Pharaoh of Egypt should be commanded to let the Children of Israel go forth into an environment that would not hamper their religious life or hinder the expression of their spiritual yearnings.

It is no accident, therefore, that the first and foremost leader in Israel was a prophet-lawgiver and that every prophet after him was a statesman, besides being an exhorter and preacher. It is no accident that when Isaiah had an occasion to speak of peace that he gave the world the finest and most searching peace formula it has ever had before or since: "And the work of righteousness shall be peace." Not merely internal and subjective righteousness make for peace, not pious wishes lead to security, but the working out of principles, the externalization of ideals and generous impulses.

Righteousness is the central ideal of Hebrew ethics. *Z*ᵉ*daka* is the affirmation of principles, the assertion of ideal relations and the redirection and the reconstruction of life in harmony with these divine insights. Such a redirection requires self-discipline, it requires price-paying to the last degree. The possession of an ideal is the greatest luxury in the world for there is no price too high that one may be called upon to pay for it.

To me it seems that for Israel the supreme opportunity of the ages is at hand. Never during his centuries-old history has such a generous though inevitable challenge been made to his free thought and historic purpose. The great war marks the breakdown of pagan ethical philosophy, the philosophy that was predicated upon static orders of life and unchanging stratifications

of society in which supermen moved in an orbit of inalienable privileges and prerogatives and in which slaves were to drag out their hopeless and eternally circumscribed existence in the highly inspiring service of hewing wood and drawing water for the upper classes. The world war also marks the collapse of scholastic and medieval ethical concepts based upon the notion of the two worlds eternally opposed to each other and for ever incompatible, to one belonged faith, and the more unintelligent and irrational that faith the better, while to the other was to be accorded total denial and thorough-going disregard. The quality of this latter world, that is, of the world of daily experience, of life and death, was conceived to be altogether evil and the proper attitude to it was to be that of non-resistance, of pacifistic acquiescence, because nothing good could be made out of earthly material.

These two types of ethical and religious philosophy have had their day and their doom has finally been sealed by the world catastrophe. Mankind is about to engage in a world-wide reconstruction and duty calls us to the original and historic task of our lives. It is for us, the world's experts upon moral and spiritual questions, once more to reinterpret our doctrines and principles and ideals, once more to reaffirm the basic laws of life, the ever changing and ever revealing insights of the human spirit and the all inclusive oneness and holiness of God. Ours it is to reemphasize our distinctive ethical belief that righteousness is of God, that righteousness mediates between His being and our world here on earth, that righteous conduct requires the inwardness of sacrificial purification and the outward embodiment in social arrangements of truth and of equity, of fairness and of justice.

We Jews of this country are doubly blessed. The opportunity and challenge of service comes to us as children of Israel and as citizens of this great republic. Our own religion supplies the content and the inspiration and America furnishes the most adequate instrumentality the world has yet constructed. It is for us to co-relate both and through this co-relation, Israel will redeem its pledge to the world, America will become the pattern for all peoples of righteous organized life, and God will be glorified.

D

BERNARD SADLER

RABBI GOTTHARD DEUTSCH

Rabbi Bernard Sadler of Easton, Pa. died June 13, 1917, after protracted and bravely borne suffering in the sixty-third year of his life. The American rabbinate and this Conference lost in the deceased one of the most enthusiastic members of the profession. Born in the section of Bohemia which was the cradle of our immortal leader, Isaac M. Wise, he became attracted by the fame of his illustrious countryman soon after his arrival in this country, and asked him to be admitted to the Hebrew Union College when it first opened its doors. Not having had a preliminary training, Dr. Wise felt the young man would do better to enter a business career for which the *Realschule* which he had attended and the opportunity, offered by a brother who had preceded him to this country, seemed to have equipped him. Bernard Sadler accepted this advice, but his heart was not in commerce. While active in business and fairly prosperous, he was constantly longing for the higher things of life. The small Jewish community in Cairo, Ill., where Sadler kept a store, was virtually created by him. He acted as their volunteer minister, urged them to organize for weekly public worship, prepared himself for this task by close application to study, reading religious literature accessible to him, and devoting himself to the study of synagog music. When in 1899 the American rabbinate celebrated the completion of its nestor's eightieth year, Sadler applied for admission into the Central Conference of American Rabbis and was elected to membership on the ground of his record as a lay minister. He proved by his activity that he well deserved this honor. He attended the conventions

very regularly, always attentive, always taking active interest in its proceedings and helping his colleagues by his experience, at the same time making friends of everyone with whom he came in contact, none of whom could withhold his admiration of Sadler's earnestness of spirit and modesty of demeanor. Retiring from all business activity, he devoted himself entirely to the ministry in the congregation of Easton, Pa., leaving an enviable record of honesty and devotion among his flock. Well may be said of him what the rabbis say of R. Johanan who had given up his rich inheritance in order to devote his life to the Torah: If a man gave up the whole substance of his house for the love with which Johanan loved the Torah, they would but despise him. (Lev. Rabba. Par. 30.)

The Central Conference of American Rabbis lost in the departed Bernard Sadler a devoted co-worker of whom we say from our whole heart: הי הסיד הי ענו תלמידו של הלל

E

ISAAC LEESER

1806-68

RABBI HENRY ENGLANDER

It is rather strange and perhaps significant that the centenary of the birth of Isaac Leeser, the foremost pioneer leader of orthodox Judaism in America should have been overlooked by those who champion the very same construction of Judaism for which he contended with all the power of his pen and tongue for well nigh two score years. His memory certainly deserved a better fate from those who are earnestly striving to perpetuate traditional Judaism in this land. To my knowledge, no man in this country from his day to ours has put forth more herculean efforts through voluminous writings and extensive travel,[1] to keep alive loyalty to the Judaism of the Talmud and the Codes and to stem the rising tide of reform Judaism than did Isaac Leeser.

SEMI-CENTENARY OF HIS DEATH

It is strange, likewise, that our Conference with its broad and liberal recognition of all who valiantly labored in the vineyard of the Lord for or against reform, should have permitted the centenary of his birth to pass unnoticed. Strange, because

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Dr. Deutsch kindly placed at my disposal his reference cards on Leeser. I am indebted to him particularly for references other than those occurring in the writings of Leeser. This paper is based on a reading of all that Leeser wrote in the Occident and in his published works.

References when given without title refer to vol. and page of the Occident.

[1]On one of his trips he covered 5200 miles visiting at least twenty-five settlements or congregations, 10:1.

a large part of Leeser's life is interwoven inextricably with the early history of reform in this country, doubly strange because a study of his life, particularly that part of it that touches upon his trenchant and repeated onslaughts on reform, makes clear as nothing else can, that the progress and growth of the cause which Leeser so vehemently condemned was as inevitable as the tides of the sea. That our conference did not intentionally ignore the centenary of this notable figure in American Jewish history, is evidenced by its recognition of the semi-centenary of his death which received some notice in the Jewish press.[2]

BIRTHPLACE

But little is known of Leeser's early life outside of the few autobiographical statements scattered through the pages of the Occident. He was born in Neuenkirchen, in the province of Westphalia on Dec. 12, 1806. He was orphaned at an early age having lost his mother when he was seven years old and his father and grandmother a few years later.[3] For two years and a quarter he attended the gymnasium at Muenster which, Leeser informs us, corresponded to the average American College bestowing the A. M. degree.[4] The only relative of his whose

[2] Appreciations of Leeser's life appeared in the American Israelite, Jan. 31, 1918 by G. Deutsch, also in the Bnai Brith News by the same writer; the Jewish Exponent, Feb. 8, 1918 by Mayer Sulzberger, who, as successor to Leeser as editor of the Occident, wrote the appreciation that appeared in the Occident shortly after Leeser's death; Vol. 26, March 1868. The following tributes which appeared at the time of Leeser's death might be mentioned here. "Panegyric on the Life and Character and Services of the Rev. Isaac Leeser" by Moses A. Dropsie, 1868, published as an appendix to 25th vol. of the Occident; "The late Rev. Isaac Leeser" by J. L. Levinson 26:421 f. Obituary by I. M. Wise, Israelite, Feb. 14, 1868; a more recent review of Leeser's life appeared in the Jewish Exponent, March 14, 1913, by Wm. B. Hackenberg. Brief historical sketches in the following publications are also noted. "The Jews of Philadelphia," Morais; "The Hebrew in America," Markens; "History of the Jews in America," Wiernick; History of Mikve Israel Congregation published in connection with the dedication of the new synagog, 1909; article in Jewish Encyclopedia by M. Sulzberger.

[3] 25:535-540.

[4] 10:23; *The Jews and the Mosaic Law*, p. 243.

name has been preserved in connection with some phase of Jewish education is his cousin Heiman Leeser, minister at Luebbecke and author of a text book on Hebrew grammar.[5]

REFORM IN WESTPHALIA

The kingdom of Westphalia under Jerome, the brother of Napoleon, granted the Jews of that realm full rights of citizenship two years after Leeser's birth. The political freedom which the Jews enjoyed gave Israel Jacobson, president of the Jewish Consistory patterned after the French institution, the opportunity to carry out some of the ideas he had cherished as to necessary reforms in the synagog worship. The honest and earnest efforts of Jacobson to bring a new spirit through decorum into the synagog finally resulted in his founding the first reform temple in Seesen in 1810.[6]

CONSERVATIVE INFLUENCES IN HIS YOUTH

Westphalia, the province in which the modern reform movement was launched, was Leeser's home until he left for America when he was eighteen years of age. Leeser was evidently not one of those who were impressed with the innovations introduced. If anything, the seeds of his life-long antagonism to the party and principles of progress and adaptation may have been sown in the very surroundings in which reform received its first impetus. He lived in an atmosphere that was tense with conflicting religious opinions. The adherents of traditional Judaism were aroused by what they deemed dangerous, uncalled for and illegal innovations.[7] Leeser came under the influence of one of these bitter opponents of reform in the person of the "Right Rev. Abraham Sutro, Chief Rabbi of the Diocese of Muenster and Mark" who made a "powerful impression" upon him when Leeser was but nine years of age. In what manner Sutro's "guidance, instruction and example"[8] influenced him

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[5] 22:233; 24:316-322.

[6] *The Reform Movement in Judaism*, D. Philipson, p. 21

[7] Graetz, Geschichte, vol. 7, 308 f.

[8] Vid. Preface to Discourses.

becomes clear when we recall that Sutro is the author of the book *Milḥamot Adonai*[9] in which he severely denounces reform in general and the introduction of the organ into the synagog in particular. The bulk of Leeser's editorial utterances contain many references to the evils and threatening dangers of reform indited in the very spirit of Sutro's *Milḥamot Adonai.* This influence was strong enough to neutralize any opposite influences that may have been at work during Leeser's contact with non-Jewish life and thought during the impressionable years of youth. His association with Christians must have been fairly intimate. Despite the political reaction that is recorded as having taken place in the German provinces, a reaction that affected the Jews unfavorably,[10] the gymnasium at Muenster, it seems, was not attacked with the virus of anti-Semitism, for Leeser makes mention of the fact that the Jewish students were well received by their Christian colleagues.[11] And again, to strengthen his contention of freedom from prejudice against Christians, he refers to having been partly educated in a Catholic college, and to having enjoyed the kindness and instruction of several clergymen of that religion.[12]

ACTIVITY IN RICHMOND, VA.

Leeser arrived in Richmond, Va., in 1824 prepared to follow a commercial career in the employ of his uncle Zalma Rehine who had married into the well known Seixas family.[13] Leeser's early religious training soon asserted itself in the interest and assistance he gave to the Richmond synagog, which in later years elected him an honorary member of the congregation.[14] He must have applied himself most assiduously to the mastery of the English language as well as to a study of Jewish thought from the conservative point of view, for, in less than five years after

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[9]Hanover 1836.
[10]Graetz. Loc. cit.
[11]*The Jews and the Mosaic Law*, p. 243.
[12]16:485.
[13]5:218; 11:355; 21:143f.
[14]12:39.

he arrived in Richmond, he had gained a wide reputation as a forceful writer of English and as controversialist. While still in Richmond, he was stirred to come to a public defense of the Jews who had been attacked in an article that received a wide circulation.[15] This defense, Leeser informs us, caused him to set forth in detail the beliefs and practices of the Jews in order "to rebut the calumnies which had been spread abroad through an English Review against the character of the Jewish faith and the people." The result of this work is contained in *The Jews and the Mosaic Law*, Leeser's first original publication.[16] However much one may be inclined to disagree with the totally orthodox and uncritical view that Leeser takes in this volume, one cannot but admire the patience, industry, earnestness and unquestioning faith of this youth barely past twenty years of age, first coming to the defense of the Jew and then seeking to justify the faith of the Jew as he understood it.

MINISTER IN PHILADELPHIA

Leeser's fame brought him to the notice of the Mikve Israel congregation of Philadelphia, which elected him Reader in 1829.[17] He was thus inducted into the ministry without his seeking.[18] He introduced a new era in the history of the congregation to which he was called and which he served for over twenty-one years.[19] Though he brought national distinction to this congregation through his wide and varied public activities and particularly as editor of the *Occident*, his ministry was by no means without opposition.[20] In 1850 he severed his connection with the Mikve Israel congregation and for the next seven years devoted himself exclusively to literary and public activities,

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[15]Leeser's two articles appeared in the *Richmond Whig*; reprint of these articles is bound with *The Jews and the Mosaic Law*. For reference to this controversy, vid. 10:21-37.

[16]Written before he had entered into the ministry; but not published until 1833.

[17]*Discourses*, 1861, p. 1.

[18]24:103.

[19]Historical Sketch of this congregation by A. S. Rosenbach, p. 18; 10:23f.

[20]For detailed statement of his difficulties with the congregation vid. 7:197, 370f., 377; 9:107f.; 16:46f.

which eloquently bespeak for him marvelous facility of pen, power of sustained application and abundant energy.[21] In 1857 the newly founded congregation K. K. Beth El Emeth of Philadelphia, elected him minister and nine years later it honored him with a life election.[22] Shortly thereafter he was compelled to give up his ministerial labors because of a throat affection.[23] He continued his literary labors in connection with the *Occident* until his death on February 1, 1868.

HIS FIRST ANTI-REFORM STAND

We are now prepared to consider some of the most striking aspects of Leeser's exceptional active career. When he arrived in this country, there were but six or seven organized congregations in the whole Union.[24] The services with but one exception were according to the orthodox rite. A movement for a reform in the service and for a restatement of the doctrines of Judaism had been set on foot in Charleston S. C. in the very year that Leeser came to these shores.[25] The reform movement in this country, however, received no official sanction or support from a religious leader until the Rev. G. Poznanski, elected in 1836 preacher and reader in Charleston S. C., urged reforms in the congregation to which he had been called. The reform measures advocated by him were ultimately introduced, not, however, without bitter opposition. Leeser, who had recommended Poznanski for the position in the belief that Poznanski was a "strict conformist and orthodox believer," took this pioneer reformer severely to task for introducing instrumental music into the service, as well as for his favoring the abolition of the second holidays and for his non-belief in a personal Messiah and in the destined restoration of Israel to Palestine.[26] Leeser's life-long

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[21]During this period he declined a call from the Shearith Israel congregation of Charleston S. C. on the ground that he was busily engaged in the work of translating the Bible. 10:402f., 521.

[22]24:330.

[23]24:381.

[24]6:373; 18:62.

[25]D. Philipson, op. cit., p. 461f.

[26]1:258f.; 2:253f.

battle with reform was thus begun, a battle that was destined to become ever more acrimonious as the reform movement continued to gain momentum.

ON RELIGIOUS EDUCATION

Before tracing the outstanding points at issue in Leeser's consistent yet losing conflict with the reform leaders of his day, we propose to consider some of the positive and noteworthy achievements of this earnest champion of traditional Judaism. Soon after Leeser assumed the position of reader in the Mikve Israel congregation, he was keenly, and one might almost say painfully conscious of the great need of bringing an adequate religious education to the masses and especially to the young. He touches on the subjects of religious education time and again in editorials and discourses. He attributed most of the religious ills prevalent in his day to ignorance of Judaism. Through lack of knowledge the young are being "gentilized," he complains, and he writes in a similar vein in almost every volume of the *Occident*.[27] He believed that had there been more of education and a better acquaintance with the character and principles of Judaism, there might not have been so large a defection from orthodoxy.[28] His passionate earnestness and desire to bring spiritual light to the people constituted within him a veritable dynamo driving him to undertake tasks that ordinarily would have dismayed leaders with much finer mental and physical equipment. Incidentally we might note here that Leeser was not blessed with abundant health, for a number of times he alludes to ill health that compelled him to go "in quest of that boon of health to which we have been so long a stranger."[29]

FIRST TO INTRODUCE THE ENGLISH SERMON

The determination to help supply the needed educational material, compelled him to become a pioneer text-book writer, publisher of Jewish works, editor, translator, constant pleader for the establishment of Jewish schools and of a rabbinical college,

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[27] 1:72f.; 2:361f., 409f. 469f.; 3:16f.
[28] 16:227f.; 20:387; 25:423.
[29] 16:1; 24:394; 25:545.

and sermonizer. Though he was a strict traditionalist, he introduced the English sermon shortly after assuming the duties of Hazan, realizing its possible inspirational and educative value. In a note to the very first sermon he delivered on June 2, 1830, he remarks, "At that period the duties of the minister were confined to the conducting of the public worship in the synagog and elsewhere, and it was not expected that he should be at the same time a preacher and exhorter. But even before my being in office it had appeared to me an incongruity that words of instruction formed no part of our regular service."[30] At first he delivered an occasional address only on sufferance, but after some time he succeeded in convincing the opponents of this seeming innovation that it was justified on historical grounds, whereupon he was permitted to deliver a weekly discourse.[31] Leeser evidences a great readiness of pen in his sermons, an intense earnestness and a deep religious fervor. Though delivered in the pulpit as a part of the service, not many of them can be characterized as sermons in the strict sense of the word. Leeser correctly entitled them, "*Discourses, Argumentative and Devotional on the Jewish Religion.*"[32] The biblical text, instead of being the starting point, is frequently brought in only incidentally in the middle or at the end of the discourse. There is not a close development of the text, such as the modern canon of homiletics calls for. Some of them are more in the nature of essays, such, for instance, as seven consecutive addresses on the Messiah.[33] Rabbinic quotations or interpretations are rarely given. Isaac M. Wise, in referring to Leeser as a popular and fluent preacher, wrote, ". . . .he spoke fast, a good English, but not always good logic."[34] Certain it is that Leeser was in great demand not only as preacher but also as public speaker on special occasions. In the course of his visits to the Jewish communities in the South and Middle-West, he was everywhere honored with invitations to address

[30] *Discourses*, 1867, p. 1.
[31] 4:189; 11:360; Pref. to *Discourses* vol. 1,, pp. 1, 2.
[32] Published in ten volumes in 1867.
[33] *Discourses*, first series, vol. 2, pp. 183-268.
[34] Isr. Feb. 14, 1868.

the congregation or the community, and he was frequently given tangible evidence of the high esteem in which he was held. Before the reputation of Wise became national, Leeser was undoubtedly the most widely known Jewish religious leader and educator.

LEESER AS AUTHOR

When he entered the ministry there were but few suitable textbooks for Jewish education. The need of such was glaringly apparent to Leeser, who was inclined to regard an adequate religious education as being almost a panacea for all the ills that beset Judaism.[35] While indulging in one of his frequent tirades against reform, he exclaimed, "Educate! this is the remedy, and without it all talk is vain." One of Leeser's announced ambitions, therefore, was to produce the necessary literature.[36] Painstakingly and valiantly he struggled to realize this ambition. Space does not permit a detailed statement as to the character, contents, or value of the number of works he produced.[37] None of them, it is true, shows striking originality for most of the books published by him are either adaptations or translations, but they do represent a prodigious amount of labor and consecrated devotion to the cause of Jewish education. He had to create his own market and act as his own publisher, as he could find none who would take the risk of publishing books for which there could be only a limited demand in view of the small Jewish population in this country in the earlier days of his ministry.

RELIGIOUS MANUALS

His first work produced when he was not yet twenty-five years of age, while still in Richmond, and engaged, as he puts it, 'in pursuits uncongenial to literature," was *The Jews and the Mosaic Law* which is a justification of Judaism from the orthodox standpoint. In this work Leeser shows himself in matters of dogmatic belief to be an uncompromising traditionalist. The

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[35]3:313f.; 4:61f., 109f.; 6:476; 14:385.

[36]Vid. Pref. to first edition of his Manual.

[37]For bibliography, which is not quite complete vid. J. E. v. 7: p. 663.

first work produced specifically for text book purpose, was a translation of Johlson's *Die Lehren der Mosaischen Religion* which, Leeser informs us, is the first in a series of text books in contemplation. This catechism does not allude to the orthodox doctrines touching the belief in Resurrection and the Messiah. It does not stress ceremonial duties, nor does it give the Maimonidean Creed. It was undoubtedly the absence of these distinctly orthodox doctrines, that induced Leeser to put forth a new religious manual a few years later, making Kley's "*Katechismus der Mosaischen Religionslehre*" the basis of his own. In this manual Leeser of course introduced the fundamental orthodox doctrines alluded to above. We note that Leeser, in his eagerness to serve the cause of education, did not hesitate to use the work of one who was a prominent leader in the Hamburg temple, not, however, without assuring his readers that he omitted and changed certain portions of Kley's work because of the peculiar coloring of his ideas which became current in the "society of schismatics."[38]

A DESCRIPTIVE GEOGRAPHY OF PALESTINE

Of his numerous publications, possibly no work so eloquently betokens the earnestness of his desire to fill the great need of suitable text books as his translation of the *Descriptive Geography of Palestine* by Rabbi Joseph Schwartz. The difficulties incident to translating a technical work of this character, his lack of specialized knowledge in geographical science touching Palestine, as well as his self-acknowledged deficiency in modern Hebrew in which that work was written, did not deter Leeser from undertaking a task that would have discouraged others far better equipped than he was.[39] It was not because he did not realize his limitations that he undertook to produce books

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[38] Incidentally we might note here that, however much Leeser radically disagreed with the reform preachers, not a few of their sermons were published in the Occident; if they contained a bit of heresy, Leeser warned his readers against it in a foot-note.

[39] Pub. by A. Hart, Phil. 1850.

for which he had no special preparation; far from it, but because he keenly felt the imperative and immediate need for such books.

LEESER AS TRANSLATOR

Leeser put forth a prodigious amount of labor as translator. What Mendelssohn, whom he so greatly admired, did for his day, Leeser sought to do for his.[40] Though denouncing the action of the German Rabbinical Frankfort conference, favoring the reading in the vernacular of portions of the ritual and the Bible during the service,[41] he nevertheless was practical enough to recognize the need of making both the ritual and the Bible available in the English for the benefit of those who did not know sufficient Hebrew. Here we see one of those illogical positions Leeser was compelled to take when confronted with actual conditions on the one hand, and his desire to adhere strictly to the traditional practice on the other.[42] Leeser translated the ritual according to both the German and Portuguese rites.[43]

ADVOCATED GENERAL ADOPTION OF THE SEPHARDIC RITUAL

Speaking of rituals, it is in place to note here, that though Leeser was born into the German ritual, so to speak, he ardently advocated the Sephardic ritual for general use in this country. "We are free to confess" he wrote, ". . . .to our view the Portuguese form is better adapted to the Israelites of America, owing to its greater simplicity and absence of the long poetical prayers, than the other two,[44]and that could our advice avail, we would honestly counsel every new congregation to adopt from choice the prayerbook of the Sephardim."[45] A number of times Leeser expressed regret that immaterial differences in the ritual should divide congregations.[46] Ignoring the important doctri-

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[40]Vid. Pref. to his translation of Johlson's Catechism.
[41]3:400 vid. also 1:270; 10; 116.
[42]10:116.
[43]The one, in one vol. pub. 1848, the other in 4 vol. First ed. pub. 1837; 2nd ed. in 7 vol. pub. 1857.
[44]Referring to the German and Polish rituals.
[45]2:411; 14:478, 338.
[46]2:16f.; 24:289f.

nal changes underlying the reform rituals, he even believed that the Sephardic ritual because of its simplicity could be adopted by the reform wing instead of new rituals being produced.

TRANSLATION OF THE BIBLE

Leeser's *magnum opus* is undoubtedly his translation of the Bible into English, which, until recently was the only recognized English rendering in the synagogs of this country.[47] Though three English translations by Jews had appeared previously, none gained such wide recognition as Leeser's version.[48] We can well afford to overlook its defects in view of the signal service which his rendering gave for over half a century.[49] Remembering that Leeser was not and did not claim to be a philologist or scholar, his achievement stands as a monument to his patience and perseverance in making the best use he could of the learned labors of the various Jewish translators in Germany.[50] In the preface to his translation, Leeser informs us that as regards the style "it has been endeavored to adhere closely to that of the ordinary English version, which for simplicity cannot be surpassed." At the same time he makes clear how the dogmatic bias of that translation and its misleading captions make it impossible for Jewish use. In spite of the fact that he criticized L. Philippson's translation as containing many unapproved renderings and as being at times anti-Jewish, he evidently made liberal use of Philippson's work in his own notes.[51] To many a Jewish household today, Leeser's name is known only because of his translation of the Bible, which, in many respects, overshadowed all his other achievements.

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[47]Pent. In Hebrew and Eng. 5 vols. 1845; the entire Bible in one vol. 1853; 2nd ed. 1857.

[48]Vid. *The Story of Bible Translations*, M. Margolis, pp. 91, 92.

[49]For some criticisms, vid. Israelite, vol. 1, pp. 59, 170; article on *Reformed Judaism* by I. M. Wise, reprinted in book on Wise by Philipson and Grossman, p. 347.

[50]10:26.

[51]Israelite, Feb. 14, 1868.

EDITOR

Leeser's remarkable facility of pen is strikingly evident in his hundreds of contributions to the *Occident and American Jewish Advocate* which he founded in 1843 and edited without interruption for a period of twenty-five years.[52] Even as in other directions Leeser was a pioneer in the field of Jewish journalism in this country.[53] His periodical might be characterized as combining within itself the functions of the modern quarterly, Jewish newspaper and popular monthly. In addition to his own editorials, which, not infrequently, are essays in reality, and which at times are continued in serial form, it contains noteworthy contributions and translations from the German and the Hebrew. Many addresses and sermons even of German and American reformers are found in its pages. Its notes and comments on contemporary Jewish history in this country, its record of congregations established, and of the various communal activities, make the *Occident* an indispensable reference work for the student of American Jewish history. The progress of the reform movement in America, indeed, cannot be fully understood without a reading of the pages of this journal. Correctly has it been noted that "the pages of the *Occident*. . . present a vivid picture of the opposition superinduced by every step towards reform anywhere in this country."[54] Leeser himself observed that since the *Occident* was founded, magazines "whose editors were more learned than he" came into existence and went out of existence, while the *Occident* survived because it knew people and conditions and refrained from personalities.[55]

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[52]April, 18, 1843—Feb. 1, 1868; published as a monthly except between April, 1859—March, 1861, when it appeared as a weekly. For reasons of change vid. 17:98f.; 18:252. The 26th vol., the last to be published was edited by Mayer Sulzberger.

[53]The *Occident* was preceded by a monthly called *The Jew*, but its scope was limited, as its sub-title informs us, to a "defense of Judaism against all adversaries, and particularly against the insidious attacks of Israel's advocate." It was edited by Solomon H. Jackson, N. Y., March 1, 1823—March 1, 1825; vid. Jewish Ency. vol. 7, p. 175.

[54]Philipson, op. cit., p. 471.

[55]6:3; 22:1.

TEMPERATE WHEN ATTACKING PERSONS, SEVERE WHEN ATTACKING PRINCIPLES

There may be some question as to his claim to knowing people and conditions, but it cannot be gainsaid that a striking quality in all his writings is the display of a fine gentlemanly spirit and, on the whole, of a use of temperate language when engaged in controversy. In speaking of the ethics that should govern the press, he said, ". . .opponents must be so treated as though they one day might become friends and supporters."[56] And again, "There is no need to treat our opponents in such a manner that reconciliation becomes impossible."[57] He urged a spirit of fairness and gentlemanliness in controversy.[58] He did what many others failed to do in the heat of controversy, namely, with but rare exceptions refrained from indulging in offensive personalities. He refused to accept even paid communications for insertion in the *Occident*, when such communications contained unseemly aspersions on others.[59] When, however, engaged in attacking the principles and party opposed to orthodoxy, he did not hesitate to fill his quiver with arrows of intemperate epithets which bespoke the depth of his indignation against what to his mind seemed to be "treasonable progress" and "a destructive movement"[60] and identified by him with "incipient infidelity" and "progressive wickedness."[61] "False prophets,"[62] "false shepherds,"[63] "teachers of infidelity"[64] and "liturgy doctors"[65] are some of the choice phrases he hurled at those, who, he believed, were "sedulous in uprooting the ancient faith,"[66] and to whom he did not hesitate to impute the base motive of

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[56]16:14.
[57]15:3.
[58]15:lf., 49f., 125f.
[59]3:480.
[60]12:141.
[61]16:125.
[62]14:9.
[63]18:114.
[64]12:121.
[65]6:157.
[66]14:9.

changing the old faith into a new system, probably with a view to making it acceptable to the gentiles.[67]

DID NOT LAY CLAIM TO LEARNING OR RABBINICAL FUNCTIONS

Though Leeser was largely in the public eye and looked to by many for counsel and guidance, he was most diffident and modest as to his abilities. He made no pretense whatsoever to great learning. He was evidently keenly conscious of his limitations in scholarship to which he refers again and again. At one time he speaks of "the limited extent of our education,"[68] at another, he declares frankly ". . .we do not say that we have done much in the way of learned essays, deep philosophic researches, or startling theorizing."[69] His claim was not to extensive learning but to honesty of purpose. "We did what was in our power," he notes, "with a limited acquaintance with sciences, both theological and profane, and we only claim for ourself that we have labored honestly. . . .for our religion and people. . . ."[70] Though constantly engaged in controversies that involved the authority of talmudic tradition, he does not hesitate to say, "I do not pretend to be a great talmudist; at 14 years old I left the Hebrew school and learned worldly things. . ."[71] He frankly makes known his limited knowledge of modern Hebrew.[72] Though occupying a foremost position as leader in American Israel, he did not feel it necessary to uphold the dignity of his position by concealing the deficiencies of his auto-didactic education.[73] In a foot-note to a contribution on Saadia, Lesser volunteers the information, "Not being acquainted with the writings of R. Saadia, we cannot determine how far our correspondent may be correct."[74]

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[67] 25:51.
[68] 1:3.
[69] 3:1.
[70] 12:1; 1:254; 6:3, 314; 13:354; Pref. to *Discourses*; *The Jews and the Mosaic Law*, p. 244; Pref. to *Religious Manual*, p. v.
[71] 10:524.
[72] 18:67; Pref. to trans. of *Descriptive Geography*, p. 1.
[73] 13:355.
[74] 6:243.

He gladly acknowledges an error when pointed out to him.[75] Though appealed to at times for decisions or advice on ritual matters, he never claimed, but frequently disclaimed, having the authority of a rabbi. "We have no rabbinical functions," he writes, "and. . .whenever a decision from our superiors controverts our own opinion, we are always ready to acquiesce."[76]

PRAISE OF OTHERS

However much Leeser opposed the principles and innovations of reform, he was not loath to pay tribute to the learning and ability of the men whom he opposed. Of the two men, with whom he entered into controversy most frequently, he wrote, ". . .of the talents and learning of Doctors Wise and Lilienthal I have always entertained a high opinion. . ."[77] On one occasion after Wise had spoken in Philadelphia, Leeser generously sang his praises in the *Occident*, ". . .the whole subject," he wrote, "was set so beautifully that no one seemed to be wearied though the sermon was by no means a short one. . . Dr. Wise has made quite an impression as an orator."[78] He referred to Wise as a "gifted son of Israel"[79] and as "the learned rabbi of Albany."[80] It was but natural that, as the lines of battle were drawn more closely while the leaders of the two wings of Judaism were contending for the victory of their respective principles, Leeser should have become more unsparing of his criticisms particularly of Wise, who, through the influence of the Israelite, had come to be regarded as the leader of the opposing party. It should be noted, however, that with rare exceptions[81] his criticisms were directed against the principles and platform enunciated by Wise, or against his history or the *Minhag America*, rather than against his person.[82]

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[75] 3:408f.

[76] 21:272; 1:254; 2:431; 23:29; 24:294.

[77] 14:353.

[78] 11:473; 22:281.

[79] 6:435.

[80] Ibid. p. 321.

[81] 2:258; 12; 148-153, 355-358; 19: 60.

[82] For various criticisms vid. 5:106, 110, 158; 7:12f., 433f. 519; 8:257; 9:14f., 187f., 298; 11:520f., 613f.; 12:16, 23, 27, 33, 79, 315, 398, 401, 455, 549, 553; 18:33; 19:60, 183; 22:155.

FOUNDED A JEWISH PUBLICATION SOCIETY

Remembering that the *Occident* was founded and flourished at a time when the Jewish population of this country was comparatively small, and when there were likewise few organized educational and social institutions, this journal naturally recorded in detail the various steps that were taken towards instituting, organizing and unifying the various Jewish activities, which today are taken as a matter of course. And in reading this record the name of Leeser looms large in activities and movements of national and local importance. If Leeser lacked vision as to the real religious needs of the day and as to the trend that Judaism was destined to take in this country, certain it is that he possessed remarkable vision as to what was needed in the way of organization. Early in his career Leeser pointed out the need of a Jewish publication society as a means of stimulating the production of books of Jewish interest, and of marketing them at a popular price. As a result of his efforts a Jewish publication society was founded which anticipated the latest organization of its kind by over forty years.[83]

SOCIAL AND PRACTICAL INTERESTS

Time and again Leeser enunciated and advocated principles and measures in the field of social endeavor which to the social worker of today are axiomatic.[84] He urged and successfully initiated the organization of the United Jewish Charities in the city of Philadelphia.[85] He advocated the care of orphans in homes rather than in asylums.[86] Before 1860 he urged the need of circuit preaching pleading the religious needs of the country Jew and pointing out the de-judaising process to which he was subject.[87] In common with the great Jewish leaders of the day, he fought the introduction of religion into the Constitution.[88]

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[83] 2:525; 3:421f.
[84] 13:49f.
[85] 5:421f., 469f.; 6:473; 14:391.
[86] 21:468; vid. also 6:537.
[87] 16:305; 19:243.
[88] 22:433f., 480f. and frequently.

He strenuously opposed the use of the Bible in the public schools,[89] as also the Sunday-Sabbath laws that worked hardship on the strict observers of the Jewish[90] Sabbath. Like Isaac M. Wise, he was insistent and constantly alert for the repeal of the infamous Swiss treaty that ignored passports held by American Jews.[91]

INTERESTED IN JEWISH AGRICULTURAL COLONIES

Leeser interested himself in the project of establishing Jewish agricultural colonies in America. Religious considerations largely inspired this interest. He felt that "a farming population could keep the Sabbath; would be surrounded with nobler influences than a mere trading one, and associated labor, such as a sturdy body of mechanics in a Jewish settlement, or where the Jewish element would be large enough to be felt, might set an example of devotion to our faith in the western hemisphere which would justify comparison with anything now seen in the eastern."[92]

He sought to arouse interest in behalf of missionary efforts to save the Chinese Jews from extinction.[93] He likewise urged missions for the scattered Jews of this country.[94] Well nigh sixty years ago, Leeser raised his voice against the existence of the Hebrew-political club, that abomination of modern religious leaders.[95] In justice to the Jews in the Army he urged the appointment of Jewish chaplains by our Government.[96]

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[89]17:15.

[90]17:103f., 181f., 214f.; 23:528f.

[91]12:95f.; 15:292f., 349f., 423f.; 24:24.

[92]15:277f.

[93]10:583.

[94]11:141f.,783 f219f.

[95]18:198.

[96]19:417f.; Board of Delegates of which Leeser was vice-president memorializes Congress to amend act by which only Christian ministers can be appointed chaplain. 19:479f.; for other references to this subject in the *Occident* vid. 19:503f.; 20:213f.; 22:44; 23:235, 288.

VARYING ATTITUDE ON NATIONAL OBSERVANCES

When Lincoln was assassinated, Leeser immediately delivered a memorial address before his congregation, and shortly thereafter was called to Washington to be the principal speaker at a Lincoln memorial service.[97] Though strictly conservative, and though a leader of a strictly conservative congregation, he was, nevertheless, progressive in many of his plans and projects. As early as 1844 he held a Thanksgiving service in the Mikve Israel congregation at which he dwelt appreciatively on the beneficent form of the American Government.[98] The present-day orthodox congregations might learn a great deal from Leeser as to the possibility of introducing acceptable and needed innovations without in the least contravening the canons of traditions. Leeser was ready to evince his Americanism through certain innovations, *provided* that these did not interfere with the letter of tradition. This is clearly seen in the stand he took when President Taylor ordered a public fast to be observed on August 3, 1849, because of the ravages of the cholera. Leeser announced that he could not comply with the proclamation of the President, because the day set for the fast was the 15th day of Ab, a semi-holiday in the Jewish Calendar.[99]

OPPOSES THE USE OF GERMAN IN SERMONS AND SCHOOLS

Leeser's modernism is best seen in his repeated advocacy of the use of English exclusively in sermons and in the Jewish religious schools. "The country is essentially English in its tastes, habits and predilection," he writes, "and it appears to us absolutely requisite that Jews should conform as nearly as possible, consistent with their religion, to the manners of the people among whom they live."[100] He registers his decided opposition to the perpetuation of German in this country on the ground that it retards the Americanization of the newer

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[97] 23:84, 154.
[98] 2:522.
[99] 7:84f.; vid. Ta'anit iv. 9, 10; Megillat Ta'anit 5; Josephus, J. W. 2, 17, 6.
[100] 2:412.

immigrants and prevents the desired fusion between the older and newer elements in our population as also between the congregations founded on national distinctions that go back to Europe.[101] His objection to the German language furthermore, is based on a dislike for that language because of Germany's unjust treatment of the Jews.[102] A perseverance in the use of German, he writes, "will keep up a wide breach between the natives and those who speak English on one side and the exclusive German on the other."[103] In a similar vein he indites the following: "Nay, so far has this love to the German tongue taken root among natives and descendants of 'Deutschland' that they regard it almost as a crime not to transmit it to their children. . . . employing their favorite language in the school and public worship, even here, where common sense should counsel all . . . to identify themselves with the other inhabitants of the country."[104] In the light of these utterances it is rather strange that he admitted German sermons and communications in three volumes of his journal.[105] Leeser himself set a splendid example of a rapid assimilation of the English, using this language with elegance and refinement four years after he came to these shores. He was the first to introduce sermons in English and strongly urged the extension of this practice as over against that of delivering sermons in German. To enforce this thought he said, "We believe . . . that it would be worse than useless, nay, injurious to our interests, both political and religious to attempt importing our religious teachers from Germany or to do the least to keep up instruction in that language, elegant and forcible as it is, on the continent, and in the islands of America."[106]

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[101] 9:256; 12:526f.; 4:473.
[102] 14:200f.
[103] 15:305.
[104] 24:293.
[105] Vols. 17, 18, 19.
[106] 2:412; 23:258f.

POINTS TO ABSENCE OF REAL RELIGIOUS LEADERSHIP

Quoting Leeser's words as to the possible harm that might ensue from importing religious leaders, invites our consideration of the persistent efforts Leeser made in the interest of a native ministry that would be able to cope with the specific problems of the growing Jewish communities in this country. Leeser maintained that the *Hazanim* whose function was limited to the reading of the ritual, were totally unprepared to be religious leaders.[107] He pointed out that even if they were inclined to activities bespeaking for them real leadership, they were compelled to be all too subservient to the "temporal managers" of the congregation.[108] Probably speaking from his own experience, Leeser condemned congregational "bossism." He deplored the low and menial estate of the religious head of the congregation.[109] He argued for a better paid ministry and pleaded for more just consideration of the rights of the religious leader.[110] He took congregations to task for the undignified and unworthy manner in which spiritual guides were chosen and for their indifference as to the fitness of those whom they elect. Referring to the manner of his own election, he wrote, ". . . instead of an examination as to his fitness, by previous study and due acquirements for the office to which he was called, he was merely required to read the service for three successive weeks; when without any farther inquiry or examination, he was installed into office." This leads him to expatiate on the evils resulting from the absence of any fixed high standards for religious leadership.[111]

THE NEED OF A NATIVE RABBINATE

A rabbinate trained and educated specifically for service in this country is one of the remedies that he proposed for the deplorable conditions which he pictured as existing in the ministry of his day. Ministers of foreign birth, he believed,

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[107] Pref. to *Discourses*.
[108] Ibid.
[109] 6:382; 8:603f.; 21:85f.; 24:104f.
[110] 5:380; 3:582.
[111] 2:314f.; 9:392.

could not meet the requirements of the situation. Their leadership could result only in perpetuating unfortunate ritual differences that separated congregations from one another, and in preventing the greatly desired fusion and uniformity in American Jewish congregations. He therefore pleaded for the development of a rabbinate that could truly educate the people and lead them,[112] and preach the word of God effectively in the vernacular.[113] It is one thing to recognize and point out a need and another to fill that need. He saw the need of a native trained rabbinate and forthwith he worked heart and soul for the establishment of a rabbinical college in this country. As early as 1844 he refers to the need of such an institution in the following words, "We say it with heartfelt sorrow there is no school either in England or America where a Jewish student of theology could be educated, or whence he might issue forth as an able representative of his religion and a real expounder of the Word."[114] Two years later he outlined in the *Occident* a tentative curriculum for the school proposed.[115] Leeser was opposed to the idea of a rabbi receiving his major education in the university, feeling as he did that the rabbis who were graduated from universities with the degree of Doctor of Philosophy not infrequently deteriorated in the knowledge of their religion and in the fear of God.[116] He took this view probably because he knew that many if not most of the university trained men entering the rabbinate joined the ranks of the reformers, which to Leeser's mind was tantamount to religious perversion and conversion to dangerous and wicked doctrines. Leeser's first thought as to a school from which rabbis might issue fitted for their profession was not along the lines of our two leading theological schools today, but rather a school in which all students might be educated in the branches of "sacred" and "profane" learning fitting them for various walks of life, and then those who felt inclined or manifested a particular aptitude could specialize for the ministry.[117] A year

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[112] 2:412;3:577;4:470; 24:106f., 145f., 193f.
[113] 2:314f.; 4:468f.; 5:17f.; 6:381.
[114] 2:315f.; 6:163; 8:209; Pref. to *Discourses*, p. x.
[115] 4:476; cp. his later plan given in 18:314.
[116] 18:517.
[117] 18:300; 9:116; 22:425.

before Leeser's death the Maimonides College was founded with Leeser as its head.[118] This particular institution passed away but not the idea underlying it. Both wings of Judaism have more than justified Leeser's prophetic words as to the growing need of a rabbinate trained on American soil for service in American congregations.

PLEADS FOR UNION IN AMERICAN ISRAEL

We have already alluded to a number of activities indicating that Leeser possessed an organizing spirit. This spirit was most active when Leeser conceived the idea of the desirability and necessity of union in American Israel. He saw that organizations and activities of a national scope to be successful must be fathered by the united efforts of all the congregations and leaders in this country. Consequently, from the beginning to the end of his journalistic career, he pleaded for union in American Jewry. Such a union, he felt, could be made a constructive force;[119] through its power and influence better schools could be established;[120] it would be in a position to raise the standard of religious education by publishing and circulating books of Jewish interest;[121] it could accomplish much in the way of creating an effective rabbinate;[122] it could inaugurate missionary efforts and help bring about a fusion between the older and newer elements in the Jewish population.[123]

SUPPORTS CALL OF I. M. WISE FOR UNION

Most of these specific results to be expected from a union in American Israel, let it be recalled, were set forth by Leeser after Isaac M. Wise had issued a call for union through the *Occident* "To the Ministers and Other Israelites."[124] Among other things,

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[118] 18:300; 24:283f.
[119] 6:312.
[120] 7:70.
[121] 7:148.
[122] 6:535.
[123] 6:317; 19:504; 14:505f.
[124] 6:431-435; 581-583, (date of call Dec., 1848.)

Wise called attention to the fact that "it behooves us to be united as one man; to be linked together by the ties of equal views concerning religious questions, by uniformity in our sacred customs, in our form of worship and religious education. We ought to have a uniform system for our schools, synagogs, benevolent societies—for all our religious institutions." In this call Wise also draws attention to the uneducated and inefficient religious leadership that was countenanced by various congregations. The call touched upon conditions and needs to which Leeser himself had referred in the earlier volumes of the *Occident*, and it was therefore heartily seconded by him. One statement, however, in the call was evidently taken exception to by Leeser. This statement forshadowed at the very outset the great difference of opinion that ultimately came to be held by the leaders of orthodoxy and reform as to the kind of Judaism for which the proposed union should stand. The statement in question reads, ". . .if we do not stimulate all the congregations to establish good schools, and to institute a reform in their synagogs on modern Jewish principles, the house of the Lord will be desolate, or nearly so, in less than ten years. . ." It was, undoubtly, this sentence that caused Leeser to remark, notwithstanding his general approval of the proposed union, "But we say in all candor, that any synagog reformation, except such a one as looks to raising the standard of decorum and propriety, cannot be supported by us or by our journal."[125] He was for the union as long as it did not propose to tamper with the ritual or traditional doctrines of Judaism.

A MEETING TO URGE UNION HELD IN 1841

In justice to Leeser, it should be said, that the idea of union was not new to him when Wise issued his call. Four years before the call of Wise had appeared in the *Occident*, Leeser had suggested the advisability and necessity of congregational cooperation, urging that the Portuguese, German and Polish congregations rise above their petty differences of ritual and custom.[126] Indeed as early as 1841, at the suggestion of Rabbi

[125] 6:538; vid. also 6:435f.
[126] 2:457f.; 517f.

Louis Solomon of the Rodef Sholom congregation of Philadelphia, he participated in a meeting that had as its purpose the union of all the Jews in this country.[127] We quote Leeser's own words in referring to that meeting for union, "It was with such a view, to promote peace through union and a greater religious conformity through the powerful agency of public opinion, that we joined, now four years ago,[128] in a movement, which was projected in this city, to promote, first, the union of all American Israelites under a common Ecclesiastical Council, which should have supervision of the spiritual affairs of our various congregations; secondly, the establishment of schools; and thirdly, periodical assemblies of deputies of all American congregations."[129]

CONGREGATIONS TO BE SUBJECT TO AN ECCLESIASTICAL AUTHORITY

Leeser's dominant thought in connection with a union in American Israel, was that it would establish an ecclesiastical authority, which, he felt, was sorely needed. The election of Nathan Adler as Chief Rabbi of Great Britain, inspired him to write, " . . . we indeed candidly think that we require in this country some ecclesiastical authority over and above the independent ministers who are elected without examination, and act irrespective of each other's wishes, being as they are only bound by the will of their respective congregations. It would be well to ponder on the question as to whether a greater union and uniformity of action is not highly necessary, and would be productive of much good among Israelites who are settled in America, who are moreover daily increasing in number, in wealth and in respectability.[130]

This ecclesiastical body which Leeser desired to have created was to be invested, by the union of congregations, with power to pass upon the fitness of a candidate for the ministry. It was to have no official connection with any individual congregation so that it could be the servant of all. Leeser believed

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[127]13:165-174; 17:80.

[128]This was written July, 1845, 3:169f.

[129]3:169f.

[130]2:565f.; 6:316, 529; vid. also Preamble to Union proposed in 1841, 3:222.

that such an authoritative body would be in a position to stay the rage for innovations in the ritual, and at the same time to remove the opposition of the extreme orthodox to innovations that do not violate the spirit of true tradition. Of such unobjectionable innovations he considered the introduction of the English sermon, abolishing the sale of honors in the synagog, and the "voluntary compulsory offerings."[131] He therefore held that men of neither extreme could well constitute such a "Central Religious Council."

WISE IN CORRESPONDENCE WITH LEESER AS TO UNION

His unsuccessful efforts in the direction of union[132] were renewed when Wise, the organizer *par excellence*, two years after his arrival in this country corresponded with Leeser on the subject of union in American Israel. It seems that the idea which Wise had originally suggested to Leeser was a conference of ministers *only*, to "meet and exchange their ideas, about the situation and wants of their flocks;"[133] for Leeser remarks, "The idea was first broached to us by the learned rabbi of Albany, one of our correspondents." Leeser's remark that the idea was first broached by Wise, can refer only to a conference of rabbis; for Leeser, as already noted, was an active proponent of a union of congregations before Wise came to this country. Leeser himself in a later volume of the *Occident* claimed that he was perhaps the first person in the world to have proposed a union of congregations.[134]

Two months after Wise had issued the call for union, fears were expressed as to the radical tendencies that might be fostered by the proposed union. To allay such fears, Wise announced, "Reform questions of synagogs shall only then be discussed, if petitions of congregations bring the subject fairly before same."[135] And to the charge that he was a reformer, Wise replied,

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[131] 2:565f.
[132] 6:576, 583.
[133] 6:321.
[134] 17:80, date 1859, cp. *Asmonean*, Vol. 1, No. 8 and 7: 434-444.
[135] 6:616.

". . .to be sure I am a reformer, as much as our age requires; because I am convinced that none can stop the stream, none can check the swift wheels of the age; but I have always the *Halacha* for my basis; I never sanction a reform against the *Din*."[136]

FEARS AS TO POSSIBLE RADICAL TENDENCIES OF A UNION

The demand for reforms was in the air, and Leeser must have realized that this demand would find expression in the union if effected; for a few months after the call for a union had been issued by Wise, Leeser solemnly warned against the danger of making the union a means of sanctioning reform, which, he averred, would be "the greatest evil which could by any possibility befall our people."[137] Despite, however, the fears and criticisms expressed by correspondents concerning the dangers inherent in the proposed union, Leeser continued to support the project urged by Wise. He pleaded with the orthodox not to consider himself too exalted above the modern reformer, and with the reformer not to hold himself too wise and enlightened for his orthodox brother.[138] As no union resulted from the call of Wise, Leeser continued his editorial pleas in behalf of a union, the thought uppermost in his mind being the creation of a body that would have the power to conserve traditional Judaism.[139] Addressing the "elders and ministers" of the congregations in 1853, he pleaded, "Will you not endeavor to meet some time during the summer to deliberate on the practicability of forming a congregational union, for general purposes, and to establish an ecclesiastical authority for this continent and adjacent islands!"[140]

LEESER AND THE CLEVELAND CONFERENCE OF 1855

New rituals had come into existence, which to Leeser's mind had eliminated fundamental principles of Judaism. This led him to appeal to "the true friends of Judaism" for union.[141]

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[136] Ibid.
[137] 7:60f. date May 1849.
[138] 7:267f. date Aug. 1849 also 6:576.
[139] Vid. for instance 10:377.
[140] Occ. vol. 11, April.
[141] 13:205f., 253f.

Two months later, Leeser attended the Cleveland Conference of Rabbis which convened on October 17, 1855. Wise and Lilienthal were the moving spirits in this conference. Leeser at first did not participate in the proceedings, waiting to see what tendency the conference would reveal. Wise had proposed, as the sense of the conference, the declaration that the Bible is the revealed and inspired word of God and the Talmud the logical and legal development of Scripture.[142] Leeser offered a substitute to the effect that "the Talmud contains the divine tradition given to Moses, and that all Israelites must decide all questions according to its decision."[143] Agreement was obtained on the compromise proposition declaring "the Talmud to contain the traditional, logical and legal exposition of sacred Scriptures." Leeser felt that he could accept the compromise with the mental reservation that the word "traditional" implied a "divine" exposition. Leeser expressed his joy at the view taken in reference to the Talmud by declaring it to be his belief that the 17th day of October, 1855, would be a national holiday if all Israelites of America would adopt the Bible as the rule of faith, and the Talmud as the rule of practice and interpretation of Holy Writ.[144] Leeser left the conference before its adjournment, hoping that no further action would be taken, as he felt that a platform had been adopted that would receive the support of all American Israel at a conference to be convened subsequently. As a matter of fact, Leeser perceived that the majority present were in sympathy with reform.[145] He anticipated that a larger representation of orthodox rabbis would save the conference from committing itself to unjustified reforms. After Leeser had left, the conference referred a proposition to introduce a uniform liturgy to a committee, with instructions to report a sketch of the proposed liturgy together with an explanation of the principles leading to a composition of their sketch.[146] Though no definite measure committing the conference to reform was taken, Leeser

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[142] 13:410.
[143] Ibid. p. 412.
[144] 13:411, 421.
[145] 13:421f.
[146] Ib. p. 413.

wrote, "I doubt very much whether I should have assented to a single one of those propositions."[147] In his later years, he condemned this conference as having been "gotten up to promote the interests of reform."[148]

A UNION TO MAINTAIN ORTHODOX JUDAISM

Leeser still persisted in the thought of forming a union, but now he advocated it for the ends of traditional Judaism. In such a body, he maintained, reform rabbis could not be given a vote on religious matters though they could be admitted to membership.[149] The reform movement continued to gain momentum in spite of Leeser's fulminations against it. The reformers were in the way of the union he desired. This brought him to place the onus of disunion on "the self appointed leaders, who wish no union, because they flourish best in discord."[150] The union that Leeser wanted would ignore completely the question of a change in the ritual or dogma, the very things that were imperative for the reformers. Though the several attempts to effect a union had met with failure, and the doctrinal cleavage between orthodoxy and reform grew apace, Leeser still hoped that some kind of alliance for the good of American Israel could be made.[151] He declared his willingness and readiness to co-operate with the reformers "in all matters which can promote general charity and the interest of Judaism." But he hastened to add that he would heartily oppose "all reforms not authorized by our religious authorities."[152]

ADVOCATED A MEETING OF OPPOSING LEADERS

As the number of reforms in the ritual increased, some of which, to Leeser's mind, were dangerous and subversive of Judaism, he felt that the progress of such destructive reforms

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[147] Ib.
[148] 23:127; vid also 13:421f., 429, 511; 14:72f.
[149] 17:86f.
[150] 18:145.
[151] 19:1f.
[152] 19:139.

might be checked if the leaders of both parties would come together for a full and frank discussion of the religious questions at issue. Such discussion, he believed, might succeed, on the one hand, in persuading "the advocates of innovation to forego such measures as are actually subversive" and, on the other, might influence the orthodox to permit "such amelioration as may satisfy the reasonable desires of those who wish to accommodate our worship to what they term the spirit of the age." What Leeser implied by the term "amelioration" or reforms to be permitted by the orthodox, becomes clear in the light of his words that follow, "We do not speak of the abandonment of a single ritual principle, or a single act of religion."[153] Leeser could not or would not realize that the difference in the orthodox and reform interpretation of "ritual principle" and "necessary act of religion" was so fundamental, vital and thoroughgoing as to make union on the basis he proposed impossible. In the last years of his life, he began to realize the growing strength of the reform party and the corresponding weakness of his own in the matter of having representative leaders. Reluctantly he gave up his cherished dream of a united Israel in America ". . .we (the orthodox) are here isolated," he sadly remarks, "and the ultra-reform party or sect alone is represented by some strong men, whose efforts and learning cannot be treated with contempt." He pays a tribute which in the light of his previous views as to the irresponsible individualism of reforms and of the reformers is truly significant, "They understand themselves and their position," he notes, "and thus far work together. When will the orthodox congregations awake, and select men of vigor to represent them too!"[154]

PROGRESSIVE IN NON-DOCTRINAL AND NON-RITUAL MATTERS

While Leeser was uncompromising in his insistence on the binding character of the oral law, he was progressive in other directions. This fact evoked the charge of inconsistency against him.[155] An article by Leeser on Practical Reforms caused

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[153]21:152.
[154]22:280.
[155]Isr., Sept., 1856; 14:382f.

Lilienthal to write ". . .we always expected a man like Rev. I. Leeser who is neither struck with blindness, nor guided with a lust for opposition, nor carried away by an ignorant predilection for old and outworn customs—we always expected, that after having taken all matters of fact into consideration, he would come forward and recommend reform, and we feel no little gratification in perceiving that we have not been disappointed."[156] As a matter of fact, Leeser cannot be called a reformer in the accepted sense of that word on the basis of the article in question It was inspired by the thought of the possibility of an international conference of the most learned rabbis to determine just what reforms could be introduced without trespassing the letter or spirit of tradition.[157] Even in his earlier years Leeser had expressed himself as favoring some changes, but not such as were advocated by the German reformers.[158] As already noted, Leeser was progressive in everything that did not touch the ritual or traditional doctrines of Judaism. He pointed out a number of times the necessity of reform in certain directions. Leeser granted that some customs originating with the "impracticable piety of the *Hasidim* might well be eliminated.[159] Leeser charged the reformers with having "ever laid too much stress on the externals of the synagog,"[160] but, as a matter of fact, the reforms that he himself advocated touched only the externals of the synagog and not its inner thought and basic principles.

HIS REFORMS EXTERNAL

Leeser believed that "if some slight modifications, which are perfectly in consonance with Scripture and Talmud could be introduced" further reforms would be unnecessary.[161] Like the first reformers he stressed the necessity of bringing dignity and decorum into the service. To accomplish this end he urged that

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[156]Isr., July, 1856.
[157]14:183.
[158]1:253; 3:220, 402, 486.
[159]3:65, 481f.; 4:205f.; 8:61f.
[160]10:121.
[161]Ibid.

the custom of selling *Mizwoth* be abolished, that the *Mish*^{e}*berach*" be limited to a single one except on special occasions, that a reform in the chanting, unduly prolonged, be effected.[162] The irregularity with which the people repaired to the synagog, their habit of leaving during the service, and the lack of a worshipful spirit during the reading of the Torah received his attention, but unlike the reformers he did not find the cause of the indecorum and indifference which he frequently deplored in the fact that the traditional form of the service was unsuited, both as to form and matter, to an occidentalized generation of Jewry whose intellectual and religious outlook was radically different from that of the fathers.

RIGIDLY ORTHODOX IN DOCTRINE AND PRACTICE

Leeser's progressive spirit stopped abruptly and absolutely before the doctrinal and ritual demands of orthodoxy. In the well nigh two score years of his pulpit and public activities, he evidenced not the slightest change in his rigidly orthodox standpoint as set forth in his first work, *The Jews and the Mosaic Law* written while still engaged in mercantile life. Even that form of rationalism found in some Jewish writings before the authority of tradition was questioned is totally lacking in his thought. He defends the literal belief in all the recorded miracles;[163] he condemns those who question God's having spoken in an audible voice.[164] The Maimonidean articles of faith are for him the "columns which support the roof of the noble structure of our belief."[165] He did not apply the liberal principle of *dina d*^{e}*malkuha dina* to the question of divorce. In one instance he even justified the granting of a *Get* before the courts had granted the divorce on the ground that the parties once having obtained a legal divorce, might not have observed the requirements of the Jewish law in respect to divorce, though he hastens to add, "It would be wrong here when both parties live

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[162] 5:372f.; 10:66, 179; 14:383.
[163] 1:20; 3:74f., 116f.
[164] 15:211; 25:270.
[165] 1:157, 217f.

in America, to let the divorce take place without final action on the part of the courts."[166] Eloquent of Leeser's loyalty to talmudic prescriptions is the fact that he condemned the abolition of the second day holiday observance even though he felt that this custom was "one of the weakest of our observances," inasmuch as a fixed calendar had eliminated the original cause for instituting the double holidays.[167]

SOLUTION OF SOME TALMUDIC DIFFICULTIES

One can well imagine that Leeser's view of the sacred character of the Talmud must have caused him no little perplexity in regard to some of the material it contained. He therefore cordially welcomed a thesis put forth by Rabbi Solomon Rapoport that enabled him to keep his faith in the authoritative character of the Talmud. In regard to this thesis he said, ". . .we were glad to observe that this great critic confirms a suspicion which we long entertained, that some of the incongruous legends in the Talmud are interpolations inserted after the redaction of the work by Rabina, Rab Ashi and their immediate successors."[168] One is inclined to wonder whether Leeser would have expressed belief in certain legends if it were proved that they originated before the redaction of the Talmud took place. In the light of his known attitude on tradition, he probably would say:— "If authoritative tradition so records, we must believe it."

CEREMONIES

Because reform denied the belief in a personal Messiah and in the dogma of resurrection, he devoted many editorials and addresses to an earnest defense of these distinctively orthodox doctrines.[169] He took issue with the view that ceremonies and the sacrificial cult will end with the coming of the Messiah,[170] and,

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[166] 10:45.

[167] 3:153.

[168] 11:565.

[169] Vid. for instance 7:6f., 181f.; 8:264f., 325f., 373f., 432f., 528f.; 9:195; 14:7; 7 discourses on the Messiah, in *Discourses*, 1st series, vol. 2,pp.183-268.

[170] 7:233f.

in so doing, he contradicts his own view of ceremonies as having been given "for the purpose of separating Israel from all nations and preserving them as a distinct people."[171] Did he believe that present differences and distinctions would continue on into the Messianic Age? In pressing his point as to the eternal validity of ceremonies and sacrifice, he overlooked the talmudic passage to the effect that in the world to be, the ceremonial commandments would be void.[172]

RESTORATION OF ISRAEL TO PALESTINE

Bound up with Leeser's belief in the coming of the Messiah was his belief in the restoration of Israel to the ancient home land.[173] While on the one hand Leeser believed Israel to be charged with the mission of being the world's teacher and exemplar of religious truth, on the other hand he rejected the view enunciated by the reformers that Israel's dispersion had been divinely ordered for the very purpose of fulfilling this mission. He protested against the figurative interpretation of Scriptural passages touching Israel's restoration, making the return a spiritual one, regarding the whole world a Palestine and every city a Zion.[174] Leeser defended his conviction as to the national restoration entirely on the basis of scriptural prophecies.

DIFFERENCE BETWEEN LESSER'S VIEWS AND MODERN ZIONISM

Despite his frequent references to the restoration of Israel to Palestine, he never argued for the hastening of the day in order to make Palestine a cultural or religious center for the Jews. The restoration, as he viewed it, was to be brought about by God's Providence, and not by human agencies. He did express, however, the hope that Palestine might be built up agriculturally and industrially, not that this might ultimately

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[171] *Religious Manual*, 4th ed. p. 56.
[172] Nid., 61 b.
[173] 1:330; 2:327; 7:6f; 15:267; 18:90f.
[174] 2:327; 12:124.

lead to the re-establishment of the Jewish nation, but in order that the Jewish inhabitants of the land might become self-supporting; and that in time Palestine might be in a position to receive "the surplus of unemployed Israelites scattered in the various countries."[175] Only once did Leeser, to our knowledge, approximate the view held by the modern Jewish nationalist, when he wrote, " . . .why should not the patriotic Hebrew also look forward to the time when he may again proudly boast of his own country, of the beneficent sway of his own laws, of the bravery of Judah's sons, of the virtue of Israel's daughters."[176] This sentiment, it should be noted, was not part of Leeser's fixed thought touching his conception of the renationalization of Israel. He gave expression to it only incidentally in referring to the stirring events of 1848 which shook Europe to its center, when national aspirations of suppressed kingdoms were being vocalized. Leeser was inclined to regard the denial of the belief in the ultimate restoration of Israel to Palestine as the result of a vain desire to prove one's individual loyalty to the country of one's birth or adoption. "How supremely ridiculous," he writes, "must it appear to intelligent Christians to hear Jews say they only desire to be Frenchmen, Englishmen, Germans, or another tribe, as though everybody knew not that the prophecies of a restoration and a redeemer were too deeply implanted in our hearts and too evident in Scripture to be *talked away* by Jewish aspirants for public offices. How much nobler and agreeable to truth would it be were they to declare in consonance with our religion, that the Jew is attached to the State where he lives by the express command of Scripture; that he loves the soil of his nativity because it is his native land."[177]

SOME SPECIFIC REFORMS OPPOSED

Even while Leeser declared himself to be for progress, he announced that he would always oppose religious reforms such as the introduction of music into the service, the reading of the

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[175] 11:429f., 541f.
[176] 6:71.
[177] 6:425.

law in a three year cycle, the introduction of hymns or prayers in the vernacular, and the repudiation of any beliefs that were considered part of traditional Judaism.[178] The reading of the Haftarah in the vernacular and without the accompanying traditional benedictions, is to him a "revolution."[179] The innovation of the family pew called forth a milder protest, he referred to it as being an "unwise reform." With regard to the Confirmation ceremony, he declared himself as "being not yet satisfied of its usefulness. We deem it. . .an innovation upon our ancient customs; . .it is borrowed from the Protestants in Germany."[180] The worshiping with bare heads, of course, was condemned; it removed "another landmark which distinguished Judaism hitherto."[181] He expresses horror at the suggestion of observing a Sunday-Sabbath, applying the epithet "not-Jew" to those who advocate or observe this radical change.[182]

HIS VIEW AS TO THE ORIGIN OF THE REFORM MOVEMENT

Leeser's philosophy of the Reform movement is rather superficial. He is inclined to believe that the primary impulse to reform was given by the spirit of radicalism that followed the French Revolution.[183] The many Jews in the fighting armies had become estranged from the synagog. The teachers of religion in those days were not sufficiently trained or adapted to cope with the existing evils of religious laxity. Their learning, limited to the tomes of ancient lore, was not sufficiently practical. They made the mistake of frowning down secular education[184]. They were not in a position to appreciate the needs of the hour. This deplorable situation called forth men like Jacobson and Johlson, who earnestly strove to win back those who had drifted away from the synagog as a result of the preoccupation with warfare.

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[178] 3:66f., 486f.
[179] 18:286.
[180] 4:345.
[181] 22:188.
[182] 14:118.
[183] 2:568f.; 24:50, 485.
[184] 2:265f., 24:485.

Their efforts, thinks Leeser, were honest, but ill-advised. The university trained leaders without a perfect faith in Scriptures who endeavored to cure the evils by innovations in the service, helped but to perpetuate the evil instead of eliminating it.[185] Leeser seems to have ignored entirely the new conditions, the new education and the newer outlook as the necessary causes of the reforms in the service and the doctrines of the synagog. He regards reform not as a movement that was fostered by earnest, highminded, learned men in Israel, laboring devotedly to correct the very conditions that Leeser himself so frequently deplored, but rather as a weak yielding to the demands of the ignorant and the indifferent.[186] "Reform," he says, "has generally, we may say universally, so far as our knowledge extends, sprung from a laxity of observance and a want of a thorough acquaintance with the character and principles of Judaism."[187]

REFORM HELD RESPONSIBLE FOR DEPLORABLE CONDITIONS

In the earlier years of his ministry, even before reform really had begun to make itself felt in this country, Leeser deplored the growing tendency to violate the Sabbath.[188] Ten years later he made reform responsible for the quite general non-observance of the Sabbath.[189] This fact is mentioned by way of illustrating the point that Leeser, in his unreasoned attacks on reform, was inclined to hold reform responsible for evils which either had existed before the movement had been launched, or which might have been more pronounced without the presence and influence of the reform movement.[190] One can well imagine the character of his bitter criticisms of the proceedings of the several German rabbinical conferences in the light of his unyielding opposition to every measure that departed in the least from traditional Judaism.[191]

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[185] 2:568f.; 24:485f.
[186] 3:400f., 481f.
[187] 20:387.
[188] 5:168f.
[189] 15:217
[190] Vid. 6:157, cp. with 11:160.
[191] 2:352f., 361f.; 3: 400f.; 4:443f.; 14:261f.

FAVORS SEVERANCE FROM ULTRA-REFORMERS

In his earlier years, Leeser, still hopeful that the break between the parties in Israel was not irreparable, discountenanced the acrimonious utterances of the extremists in both camps. "We therefore detest that ultraism" he wrote, "which would on the one side stamp all lovers of the ancient order of things as the enemies to light and progress, and on the other stigmatize the reformers as apostates, and as those placed beyond the pale of Judaism."[192] The suggestion of excommunication for the reformers was strongly negatived by him.[193] But, as reform continued to make headway, his attitude toward the progressives underwent a radical change. As early as 1854, the year before the Cleveland conference convened, and which he attended in the hope of seeing the day saved for conservative Judaism, he declared, ". . .for our part we hesitate not in stating that we are now willing to pronounce in favor of an entire severance from the ultra-reformers, and to place them where they place themselves, beyond the pale of absolute Judaism."[194] As a matter of fact Leeser continued to hope and work for union of efforts between the two parties in matters not pertaining to doctrine and ritual. Leeser did not have that tolerant spirit toward his opponents in religious belief that obtained in talmudic times, when in the face of radical differences in the interpretation of the law it could still be said,"The views of both emanate from the living God." He judged all the reformers as the kings of Israel were judged, namely, as leaders "who caused Israel to sin."

A POOR PROPHET AS TO FUTURE OF REFORM

For many years Leeser believed that the evils of reform would cure themselves, that there would be a healthy reaction toward orthodoxy.[195] In 1844 he ventures the prediction that within a score of years the reform movement will have spent

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[192] 8:160.
[193] 10:123.
[194] 12:4; 23:9.
[195] 2:318; 12:525; 13:4f.

itself.[196] In his later years when he realized that reform would not retrace its steps, he prophesied that the movement would end in disorganization and apostasy.[197] To-day we are in a position to judge how sadly he misread the times. Significant is the fact that many of the most prominent congregations he had addressed in the course of his extensive travels, congregations that were strictly conservative in his day, are now among the foremost reform congregations in the land.[198]

DISCOURAGED WITH HIS FIGHT AGAINST REFORM

When the inevitability of the progress and growth of the reform movement became apparent, Leeser confessed that he was troubled now and then with an apprehension that he was not equal to the demands of the times.[199] Well nigh pathetic is the plaint of this valiant fighter in Israel, "We have grown grey in public service; our voice has been heard from the St. Lawrence to the mouth of the Mississippi, and from the Delaware to Lake Michigan, and we are almost ashamed to say it, we cannot count our converts by the tens not to speak of the thousands."[200] Toward the close of a career filled with conflict he felt compelled to acknowledge the failure of his opposition to reform, ". . .we confess that in proportion as our earnest warnings have been uttered has been the apparent triumphant advance of what we honestly deemed both pernicious and unauthorized."[201] He was consistent to the very last in his loyalty to the religious convictions he had avowed when but a youth. Conscious that his days on earth were numbered, he enunciated once more the principles for which he had contended with all the power at his command. "Let others follow the idols of the hour," he wrote, "and quit the fold where our people so long found security. . .we are for the law as it was given to us at Sinai; we are for the hopes of our race, trusting in its regenera-

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[196] 2:415.
[197] 18:246.
[198] 10:51, 52; 15:304, 306, 308, 309, 357.
[199] 15:362.
[200] 17:70.
[201] 24:530

tion, in the restoration of the temple, the rebuilding of the altar, and in the reign of universal peace, *only* and *alone* under the beneficent sway of *Mashiah ben David*, in whose days the redemption of Israel and the salvation of mankind will be accomplished, but not until then."[202]

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Had Leeser through conviction espoused the cause of reform, his name would undoubtedly have been linked to-day with the great pioneer reformers as one of the most practical and energetic workers in the cause of Israel in this country. Isaac M. Wise, Leeser's most ardent opponent, well summed up the career of this remarkable man, whose love for his faith was as intense as his antagonism to reform, when he wrote, "he was an active laborer in the province of Jewish literature, a zealous advocate and expounder of Judaism, untiring in his efforts to benefit the cause of Israel; honest and consistent to the last day of his life. . . He was the banner bearer of American Jewish conservatism. All the rest of their leaders are of local importance only, while he, by his literary efforts, his travel, his numerous acquaintances, his unfeigned attachment to his cause and his consistency, had a wide-spread influence. We know of no man in America who will replace Isaac Leeser in the orthodox camp."[203]

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[202] 25:13.

[203] Israelite, Feb. 14, 1868.

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THE HAMBURG PRAYER-BOOK

RABBI JOSEPH RAUCH

Jewish religious adaptation began early, so early that it is necessary to go back to the period of the Wilderness before we come to a time and condition when the simple faith of our forefathers was untouched by the thoughts and practices of surrounding nations. Amos and Hosea who lived in the 8th century B. C. E., recognized that they were dealing with a religion that had already been influenced by the cults and habits of the nations that originally inhabited Palestine and by the tribes surrounding it.[1] They are constrained to go back to the period of the Wilderness to find Israel unaffected by the religious currents of the world. What Amos and Hosea were first to discover has held true throughout the ages. Judaism has always yielded to world thoughts. If it has given much, let us remember that it has also taken much. It held firmly to fundamental principles. Doctrines like ethical monotheism and righteousness were never permitted to be obscured. The same may be said with regard to the observance of certain holy occasions. But the means used to teach these to the people varied. Additions, modifications and subtractions were constantly going on in the ceremonial life of Israel. There is a marked difference between the Judaism of the prophets of the 8th century and that of the priests of the 5th. Mishnaic Judaism makes radical departures from the Bible. Already the Talmud has laid down the principle מנהג מבטל הלכה[2] and the student of Judaism knows that

[1]Amos V, 25; Hos. II, 17; Jer. II, 24; Buttenwieser: *Prophets of Israel*, p. 36ff.

[2]Talmud Yer. *Yebom*, 12, 1.

throughout the Middle Ages practices differed not only in different ages but at the same time in different localities. No less a conservative authority than Karo records divergent practices among our people, and even he is forced to admit that usage and necessity are more powerful than statutory command, for the statement וכן נהגו settles all disputes as to what should or should not be done.

Still, to all this type of religious adaptation we cannot give the name Reform. The changes here introduced were never based on a clear-cut distinction between the permanent and the transitory in Judaism. It was instinctive rather than philosophic adaptation. Changes came about in spite of the desire to maintain tradition intact. Whether a rite was מדאוריתא or מדרבנן it was regarded as equally binding. Rarely was anything abrogated. Such isolated instances as Prosbul[3] or the changes introuced in our system of calendation[4] are only the rare exceptions proving the general rule. There was always the hope and desire that a time would come when it would be possible to practice everything that at one time or another was part of the cultus of Israel. A striking modern instance of this is to be found as late as the 19th century. When Jewish colonists began agricultural work in Palestine the question of the sabbatical year was a very serious problem. The Mosaic code was very explicit on this: "And six years thou shalt sow thy land, and gather in the increase thereof; but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat, and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy olive yard."[5]

What was to be done? The matter was referred to R. Isaac Elkanan Spektor. He ruled that under modern conditions it was impossible to keep the sabbatical year, but did not add that this law like many other biblical statutes no longer had a living message for Israel and could therefore be definitely abandoned. He and his generation held that a time would come

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[3]T. Y. *Shabuoth* 10, 3, 4; J. E. s. v. "*Prosbul.*"
[4]*Mechilta* to Exodus XXXV, 12.
[5]Exodus XXIII, 10-11.

when Israel, restored on Palestinean soil, would not only be able to practice this Mosaic command but would be in duty bound to do so.[6]

A radical change to all this came at the close of the 18th and at the beginning of the 19th centuries. Men arose who undertook to give a philosophic and theological basis to the development and changes that had always gone on in Judaism and particularly to the changes which they felt were imperative for their day. We know what the French Revolution did to medievalism. It not only began to break down the political bondage which held Europe in thraldom for centuries but opened a new world to the spirit and the intellect. Judaism, ever sensitive to the cultural and intellectual currents of the world, soon felt the dawn of this new era. Jewish men and women drank deeply from the new thoughts and ideals and saw in the enlightenment and emancipation at the close of the 18th and beginning of the 19th centuries the fulfillment of their dream for freedom. This was specially true of many of our people in Western Europe. There the Reform movement arose and there the foundations were laid for that liberal interpretation of our faith which has seen its largest development in the United States.

The beginning of this new movement was very modest despite the fact that the exponents of traditional orthodoxy raised a storm of opposition against it. Though himself an orthodox in the strictest sense of the word, the translation of the Pentateuch by Moses Mendelssohn and his school may be regarded as the first breach into the walls of the spiritual and intellectual ghetto.[7] By bringing the Pentateuch into Jewish homes in a modern language, a way was opened for modern culture, which in course of a brief period was destined to introduce certain cultural and refining elements in the observance of Judaism. The aid which Moses Mendelssohn and his work gave

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[6]J. E. Vol. X, p. 607. The same position was taken by most European rabbis, but the Ashkenazic rabbis of Jerusalem insisted that the Sabbatical pray must be strictly observed.

[7]Mendelssohn: *Jerusalem* III, 356; E. Schreiber, *Reformed Judaism*, ch. I; Ritter, *Die Juedische Reform Gemeinde zu Berlin*, herausgegeben von S. Samuel, p. 43 f.

to reform was not a conscious contribution from him to the emancipation of our religion from the *Shulḥan Aruch* but an indirect beneficent result of his love for universal learning. "The translation of the Pentateuch," said Kayserling, "had an important effect in bringing the Jews to share in the progress of the age. It aroused their interest in the study of Hebrew grammar, which they had so long despised, made them eager for German nationality and culture and inaugurated a new era in the education of the young and in the Jewish school system. At Mendelssohn's suggestion the *Juedische Freischule* was founded in Berlin in 1778, the first organized Jewish school in Germany, after which many similar institutions were modeled. There, according to the system planned by him, instruction was given not only in the Bible and the Talmud but also in technical branches and in German and French."[8]

What the translation of the Pentateuch by Mendelssohn and his co-workers began, the new Jewish schools in many of the larger Jewish centers of Germany developed. Heretofore the *ḥedar* reigned supreme in the education of the Jewish youth. Naught but Jewish sacred literature was taught. Hebrew and Aramaic were the languages in which the youth were instructed and Yiddish was the medium through which the learning was imparted. This system had been in vogue for so many centuries that in many quarters it was regarded as part of Jewish piety and any attempt to break away from it was branded as heresy. The new era brought about a change. It introduced modern culture in the education of the youth. Here, also, Mendelssohn paved the way. It was under his inspiration that David Friedlander and Israel Daniel Itzig founded the Jewish Free School of Berlin in 1778, where, in addition to Hebrew, German and French were taught. Similar schools were soon founded in Breslau (1791), Dessau (1799), Seesen (1801), Frankfort A. M. (1804), Wolfenbuttel (1807) and Cassel (1809). In these schools modern ideas were disseminated among the growing generation, and those young people in due time formed the medium through which reforms were introduced in worship.

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[8]M. Kayserling in J. E. s. v. *Moses Mendelssohn.*

The new education brought to light the gap between the old Judaism and the cultured Jews of the early part of the 19th century. Many of the old forms had lost their meaning for them. The *Siddur* and *Maḥzor*, products of a bygone age and an outgrown civilization, failed to make a spiritual appeal. Israel's eternal truths were there, but they were hidden under a mass of liturgical material which failed to produce reverence, piety or spirituality. The result was that some abandoned Judaism openly, while others drifted into indifference. To check the growing apostasy and to reattract those in danger of being weaned away it was necessary to reinterpret Judaism so as to make it intelligible once more to Jews who craved for a harmony between the religion of Israel and the current thought of the world. Here lies the cause of the initial steps in the Reform movement. The purpose was not to break away from the old Judaism, but to prevent Jews from breaking away from their religion. Whatever of negation took place in the new movement was incidental, the purpose was to continue a positive and constructive unfoldment, to do in the 19th century what had been done so many times before when new political and cultural eras appeared.

The man who took the initial step in this was Israel Jacobson. Assisted by Aaron Wolfsohn, he helped to found the school in Seesen in 1808, where on Sabbath divine services were held partly in Hebrew and partly in German. Here he introduced sermons in the vernacular as well as German hymns. Two years later he built a temple, which met with great favor from Jews and non-Jews alike. The uniqueness of the Jacobson temple lies not in the fact that we have here for the first time a sermon in German, but that it now forms an integral part of the service.[9]

Five years after Jacobson built his temple in Seesen he helped to establish a similiar institution in Berlin. The special occasion for this was the confirmation of his son on *Shabuoth*, 1815. This was not the first confirmation. As early as August

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[9] *Publications of The Am. Jew. Hist. Soc., Vol.* I, pp. 63-4; Philipson, *The Reform Movement in Judaism*, pp, 23-4.

27, 1807, he confirmed Zunz, and again in 1810, he confirmed a class of four boys. But now more people attended this and other services than Jacobson's home could accommodate. This induced the worthy Jacob Herz Beer to inaugurate a like service in his home. Reform was in the air and enthusiasm for it grew. The best minds in German Jewry now began to espouse it,—men who were not only thoroughly acquainted with the cultural learning of their day, but who were also masters of Jewish lore. Among others, special mention should be made of Edward Kley, Leopold Zunz and Isaac Noah Mannheimer, who were among the preachers of the private chapel of Beer and who a few decades later laid down the principles on which Reform was to rest as well as the path which it was to follow in its development.

While Reform was endeavoring to establish itself two forces were at work to destroy it, one from within and the other from without. The latter was the reactionary spirit which made itself felt as soon as Napoleon was overthrown, and the former was the hostility of the Orthodox party towards any change in the service. It was therefore not difficult for Orthodoxy to induce the Government to issue a decree that all the Reform services which were conducted in private houses should be discontinued. The Edict of 1817 all but put an end to the public expressions of reform. Beer's private temple alone escaped the decision. He pleaded that his house of worship was used because the chief synagog was undergoing repairs and was unable to house the worshipers. The Government considered this a valid reason for him to continue his services. But the Orthodox were not satsfied to have even one place where Reform might be practiced. Time and again they appealed to the authorities, charging that inasmuch as reform was in reality the formation of a new religious sect it was not only dangerous to traditional Judaism but was also hostile to all conservatism. At last they saw their aim accomplished. On December 9, 1823, a decree was issued that "the divine services of the Jews must be conducted in accordance with the traditional ritual and without the slightest innovation in language, ceremonies, prayers or songs."[10]

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[10]A. Z. d. J. VI, p. 393, quoted in Philipson's *The Reform Movement in Judaism*, p. 35.

While this was going on in Berlin, the liberal Jewish element of Hamburg endeavored to introduce reform in its midst. Eduard Kley who had won his laurels in the Berlin Temple was invited to take charge of the Jewish Free School of Hamburg. While directing the instruction of the young, he began a vigorous propaganda for the establishment of a temple where the worship of the elders would harmonize with his teachings to the youth in the school. The comparative ease with which this was accomplished shows to what extent the people desired to bring a closer union between Judaism and the spirit of the age and how great was the desire to occidentalize the Jew and his religious observances. The temple was patterned after the attempts of Beer in Berlin and Jacobson in Seesen. Decorum, brevity in the service, the introduction of the vernacular, a sermon and choir were to make the service more interesting, devotional and intelligent to the worshiper, while the elimination of prayers asking for a restoration to Palestine and a reintroduction of the sacrificial rites were to remove the theological and dogmatic elements in the way of the Jew becoming an integral part of the population in the countries in which he lived. These were the aims of the early reformers in general and those of Hamburg in particular. It is the distinction of the Hamburg temple to have attempted to give public expression to these new hopes and views through the newly organized temple and the revised prayer-book.[11]

We shall not enter into the bitter controversy that all this provoked. It forms one of the sad chapters in modern Jewish history. The opposition stopped at naught to discredit the motives of the reformers and destroy their work. Holding to the doctrine that the Jewish ritual must be held intact regardless of time and circumstances, they saw in the reformers enemies of Judaism. As watchmen and guardians of the old order they felt it their duty to put all possible stumbling-blocks in their way. They called upon Israel to keep away from the reformers and termed them enemies of God and religion. They even appealed

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[11]Max L. Margolis, *The Theological Aspect of Reform Judaism*, Yearbook C. C. A. R., Vol. XIII, p. 186.

to secular authorities not to permit such revolutionary changes in Religion, hinting that in such work all time-honored authority and tradition have a common enemy.[12] While orthodoxy was doing all in its power to stem the tide of the new era, the reformers were busy in constructive work endeavoring to give concrete expression to their views and hopes. Together with the building of the temple the founders also published a prayer-book which was to set forth their religious views. As was the case with the Hamburg temple, so with the prayer-book. It was the first modern ritual sponsored not by an individual but by a congregation. The private efforts at reform now gave way to public endeavors. The prayer-book of the Hamburg temple is the work of M. I. Bresselau and S. J. Frankel and is a perfect portrayal of the aims, limitations and inconsistencies in early Reform.

Early Reform aimed so to reinterpret Judaism that there should be harmony between life and religion. We know the changes that the latter part of the 18th and the beginning of the 19th centuries introduced. A new world of thought and hope appeared on the horizon, a new spirit of freedom made itself felt. Where dogma and tradition formerly held sway the power of science and critical investigation now began to be enthroned. Time-honored customs and beliefs were subjected to the acid tests of reason and present-day value, and unless they could justify their existence they were accorded scant consideration. From extreme Conservatism the pendulum swung to arch Radicalism. Emancipation and enlightenment were the forces molding the new life.

Among the nations of Europe the new age was seen more clearly in the political changes that were everywhere taking place, while among our people the new age was endeavoring to find expression through religious channels. It is another historic proof that the most distinguishing characteristic of our people has ever been and continues to be religious. The epochal changes in our experience have used Judaism as their organ. The Exodus, the Babylonian Exile, the Maccabean period, the

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[12]Philipson, *The Reform Movement in Judaism*, p. 47.

Fall of Jerusalem and the Reform Movement, one and all testify that Israel has ever been shaped by religious forces. Not that we were indifferent to political well being, but with us this has always been a secondary and never a primary consideration. So at the time which we are studying, Israel, insofar as he was represented by the Liberal element, endeavored to make himself ready and deserving of the place he hoped to attain and hold in the New World by reinterpreting his religion so as not to be politically and culturally of the 19th century and religiously of the 15th. In short, he was trying to live his whole life in the 19th century. This was the aim of the early reformers, as it has always been the principle of the Jewish progressive leaders from the prophets to our day, who looked at Judaism as a living and unfolding faith and not a stereotyped system of beliefs and practices.[13]

It was this motive that inspired the changes in the new prayer-book. The old one came into being when all of Jewry looked upon the *diaspora* as a temporary abode. For the framers of the *Siddur* it was natural to retain Hebrew and Aramaic. They were the languages that the Jewish people understood. They fondly hoped and believed that in His own good time God would bring them back to their ancestral home, where once again a scion of David would rule over them, where priests of the family of Aaron would offer sacrifices and Levites would sing in the temple. The traditional prayer-book vocalized these aspirations. It expressed the faith and yearnings that shaped and influenced Israel's religious life during the Middle Ages. It interpreted the religious feelings of the people, and for this reason it earned the respect and reverence accorded it in home and synagog. All this was true when the Jew was living in the ghetto, when he was excluded from taking part in the world's work, when he was regarded by others as well as by himself as a stranger in a strange land.

But the 19th century saw a change in this. Ghetto walls were demolished. The hopes raised by the French Revolution metamorphosed the ghetto dweller into a citizen of the land in

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[13]Jacob S. Raisin, *Reform Judaism Prior to A. Geiger*: Yearbook C. C. A. R., Vol. XX, pp. 197-245.

which he lived and the translation of the Pentateuch into German by Mendelssohn and his school gave to the Jewish people in Western Europe a vernacular which supplanted the Yiddish. These changes Reform endeavored to express in its service. It set about to make the service intelligible. Most people no longer understood Hebrew. This was not the fault of Reform. It came about long before Reform appeared. Reform recognized the fact, while Orthodoxy shut its eyes to it. The new Hamburg congregation, speaking through Bresselau and Frankel, and voicing the sentiments of Liberal Jewry through the new prayer-book, introduced the vernacular in worship. They wished to have devotion and this was impossible without understanding. For this they had historic, even good Orthodox grounds. The existence of Aramaic in the prayer-book is proof conclusive that the vernacular was permitted in public service in the synagog. Force is added to this when we bear in mind that the talmudic age did not regard the Aramaic as a holy tongue.[14] Besides, even such an unquestioned authority as the *Shulḥan Aruch* admits that a man may pray, in fact, should pray, in a language he understands.[15] Rashi even went so far as to say that no biblical authority was required for permitting a man to pray in any language he understood. He rightly said that prayer is primarily a matter of the heart and that whatever language could best express the heart's desire should be the one used in worship.[16]

Another innovation which produced considerable opposition was the introduction of music. As they justified the use of the vernacular, so they found sufficient grounds for introducing a choir in the service. This was really nothing new in Jewish religious practice. It was only reviving a custom of long standing. We find in the book of Exodus (XV, 20) that music formed an integral part of religious expression and exaltation. The same is also recorded in the 2nd Book of Kings (III, 15). Elisha asks for music to invoke the spirit of the Lord. The psalmist

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[14]*Sabbath*, 12b; *Sotah*, 33a.
[15]*Orach Chayim*, 101, 4; Mishnah, *Sotah*, 7, 1.
[16]Rashi to *Sotah*, 33a.

commands the people to praise God with the harp and with the ten-stringed psaltery (Psalm XXXIII, 2). The whole of Psalm CL shows how intimately music was always connected with serving God among the Israelites. Chorin, one of the ablest defenders of the Hamburg Temple and undoubtedly the most scholarly among them, calls attention to the passage in the *Shulḥan Aruch* that the playing of music is not only permitted on biblical grounds but that Moses Isserles expressly says that music may be used where it tends to increase devotion, ישלצורך מצוה מותר לנגן בכלי שיר וכל מיני זמר[17] Chorin correctly infers from this as music tends to add devotion to the service it is our duty to give it a place in the synagog. But the opposition, and more especially Moses Sofer, refused to see in the introduction of choir and music anything but an aping after non-Jewish custom. They denied that there was need for esthetics in the synagog. They did not regard it as important to make the service as attractive and as beautiful as possible. They were satisfied with the mere reciting of prayers, heeding but little devotion and spiritual uplift. They lost sight of the fact that prayer without devotion was like a body without a soul. In the blindness of their unyielding hostility to anything modern, they even went against the decision of their own *Shulḥan Aruch* when the Liberals made use of it to prove that the seemingly new practices were in line with laws and customs which at one time or another were widely observed among the Jews.

The marshalling of authorities for and against the rights of the Hamburg temple concealed in a measure the real issue. After all, it was not whether the authors of אלה דברי הברית or those of אור נגה and נגה צדק could prove their positions on the basis of scholarship and *pilpul*, but whether the dead past would continue to direct the doctrines of Jews and Judaism or the living present and promising future.

Vastly more important and fundamental than the introduction of the vernacular and music were the modifications which the reformers introduced in some of the prayers, the

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[17] *Orach Chayim*, 560.

entire omission of others and the addition of such as expressed for the new Liberals the religious needs of their day. It is here that an open break was made with orthodoxy. Some of these innovations had been advocated and practiced by Jacobson and Friedlander and practiced in the private chapels of Seesen and Berlin. But this was the first time a community gave expression to them publicly in a regularly constituted congregation. The authors of אלה דברי הברית were right in saying that never before had a congregation composed entirely of laymen taken the liberty to arrange a public service with such radical and revolutionary changes.[18] They might have tolerated some modifications, but to see in the new prayer-book a conscious and vigorous attempt to free Judaism from the *Galuth* and *Shulḥan Aruch* viewpoints, to see a systematic though not always consistent effort to proclaim through public service the doctrine that the Jew no longer looked to a return to Palestine as the goal of his history but that he attempted to work out his destiny in the lands where he lived, was something which they could scarcely comprehend as forming part of the religious service of Jews,—it was made the more incomprehensible to them when all this was done with the avowed aim to deepen loyalty to Judaism and strengthen Israel's solidarity.

It was a parting of the ways from Orthodoxy but not a breaking away from historic Judaism. Orthodoxy misunderstood and misinterpreted Reform Judaism when it said that in no longer praying for קובץ גליות and omitting such prayers as שתצלינו בשמחה לארצנו and והביאנו לשלום מארבע כנפות הארץ the Hamburg congregation was denying the teachings of Moses, the prophets and one of the Maimonidian creeds.[19] What was done in reality was to widen the horizon of Judaism's future, to deepen present-day Jewish loyalty and to clarify the position of Israel in the light of the new age. If there was any negation at all it was against the assertion of Orthodoxy that any period or body in Jewish history had the right to legislate for Jews and Judaism in regard to all things for all time to come.[20] These

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[18] *Introduction to* אלה דברי הברית, p. VII.
[19] *Ibid.*, p. IX.
[20] *Ibid.*, X.

changes meant that the old belief in a personal Messiah began to give way to the doctrine of the Messianic Era, that a part of Israel was longing for a time when the ideals of ethical monotheism would be practiced the world over and that Israel would be the divine instrument to bring this about.

In the new prayer-book the Jew for the first time prayed as a citizen of the world and not as a Palestinean exile. Here and there he was not consistent in this, as when he retained the prayer ותחזינה עינינו בשובך לציון ברחמים but the omissions that were made and the changes that were introduced showed unmistakably that he decided to retain only those thoughts and ideas which still had a vital message, while all that spoke of rites and customs that no longer had meaning and validity was left out. In the שחרית all passages dealing with priestly sacrifices were omitted.[21] The same was done to other prayers which though not dealing with sacrifices had no special appeal to a man who no longer lived in the world circumscribed by *Halachah* and *Haggadah*.[22] Some of the psalms were left out because the old *Siddur* had grown to be interminably long. This was not because of a lack of appreciation of their deep spirituality and sublime diction, but because they were not essential to the service, not more so than some of the fine chapters of Isaiah, Jeremiah and Job.

Other parts of the prayer-book were so modified that they retained what was still meaningful and were freed from utterances which were no longer in accord with the spirit of the age.[23] Here mention should be made of Bresselau's substituting for the traditional *Rabbanan Kaddish* the one now found in all Reform Prayer-books beginning with the words על ישראל ועל צדיקיא. The latter far more than the former met an existing demand of a devotional nature.

Probably nowhere was the view point of the reformers more clearly evidenced than in the *Musaph* prayer. As is well known, this part of the Sabbath and Festival service was a

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[21] Numb. XXVIII, 1-8; Lev. I, 11; Numb. XXVIII, 9-15; Mishna, *Zebachim*, ch. 5; Baraitha of R. Ishmael.

[22] לכו לרננה; לכה דודי; משנה שבת פיבב; יקום פורקן; ובא לציון; and others.

[23] ברוך שאמר; אמת ואמונה; אמת ויציב; הכל ידוך; י"ח; and others.

later addition in the ritual, intended to take the place of the special sacrifices offered in the sanctuary on those days.[24] This is not the origin of the *Musaph*. The *Mishna* has preserved evidence showing that at an early date there was a *Musaph* service that had no connection whatsoever with the sacrificial cult, that it was merely part of the daily service like the שחרית and מנחה [25]. But as it has been preserved in the various *Siddurim* it consists of a number of prayers asking for restoration to Palestine for the purpose of being able to offer there again sacrifices as in the days of old.

As is well known, these prayers begin with the formula ומפני חטאינו גלינו מארצנו בית מקדשנו or ולפי שחטאנו אנחנו ואבותינו חרבה עירנו ושמם . This was the traditional view of the *diaspora*. The reformers continued to accept it. They did not question the past. They did not yet evolve the view that the *diaspora* was part of the divine plan for Israel to carry on his God-appointed task throughout the world, that the Servant of the Lord must mean the Lord's servant throughout the world. This thought came into being considerably later. But though they tacitly admitted that the exile was punishment for Israel's sins of the past they would not permit it to paralyze their hopes for emancipation in the world in which they lived. They denied that there was no salvation outside of Palestine and that Jewish religious life could not express itself fully and adequately apart from the sanctuary in Jerusalem with its priestly cult. They therefore omitted bodily the prayer י"ר"מ"י"א" ואל" א" שתעלנו בשמחה לארצנו ותטאנו בגבולנו ושם נעשה לפניך את קרבנות חובותינו תמידים כסדרם ומוספים כהלכתם and substituted for it י"ר"מ"י"א" ואל" א" שתקבל ברחמים וברצון ארשת שפתינו במקום קרבנות חובותינו

Here the parting of the ways was sharp and distinct. Not even the timidity and inconsistency of the reformers in retaining in the same prayer the words ובכן י"ר"מ"י"א" ואל" א" מלך רחמן שתשוב ותרחם עלינו ועל מקדשך ברחמיך הרבים ותבנהו מהרה ותגדל כבודו could ob-

[24] Elbogen, *Der juedische Gottesdienst in seiner geschichtlichen Entwicklung*, p. 115.

[25] *Ibid.*, p. 115-117.

scure the issue. They showed clearly that Palestine and the form of worship there developed was for them only the starting point and not the goal.

It is because of this more than anything else that Orthodoxy attacked the prayer-book with all the force and bitterness it could muster. From its viewpoint this was arch-heresy. Traditional Judaism centered the hopes for its future in the past. A return to Palestine, a government under a scion of David, a temple with a priest class to worship with animal sacrifices were its hope and ideal. To the reformers all this was only a sacred memory, a part of the process of Jewish unfoldment, or, as Maimonides put it, it was the scaffolding necessary in the rearing of Judaism's religious edifice, but never intended to be a part of the permanent structure. Though evolution was not yet known as a principle dominant in human institutions, they nevertheless realized that many of the rites and customs of the past had only a temporary and not an eternal place in the practice of Judaism. They knew that even in biblical times sacrifices were far from being the highest expression of the religious life of Israel.[26] Whatever their importance in pre-prophetic times, with the rise of the men who made ethical monotheism the burden of their message the sacrificial cult began to recede into the background. Likewise, in post-biblical literature there is abundant proof that many of the talmudists placed righteousness and spirituality above form and ceremony. One authority[27] speaks of the study and practice of the Torah as far more important than sacrifice. Another[28] says that the practice of righteousness is of more value than all sacrifices. Still another[29] says that prayer is to be placed over sacrifice. A Midrash has it that in the world to come there will be no sacrifice but only prayer and thanksgiving.[30] In the *Yalkut* to Hosea it is related that at one time R. Jochanan b. Zakai and

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[26]Amos V, 21-5; Hosea VI, 6; Is. I, 11-19; Jer. VII, 21-4; Micah VI, 2-8; Ps. L; Prov. XXI, 3.

[27]*Sanhedrin* 44b.

[28]*Succoth* 49b.

[29]*Berachoth* 32b.

[30]*Midrash Rabba* to Zav. VIII.

R. Joshua were walking in Jerusalem after the Temple had been destroyed. Said R. Joshua, "Woe unto us that the Temple where our sins were atoned lies in ruins." "My son," answered R. Jochanan b. Zakai, "be not so grieved, we have other means of atonement, we have the privilege of doing acts of kindness. This is the meaning of the biblical verse, "For I desire mercy and not sacrifice." (Hosea VI, 6).[31] It is this spirit which the Hamburg prayer-book endeavored to bring to the front. It aimed to make public service עבודה שבלב . The sacrificial cult impeded the spontaneity of the heart's outpouring. As has been pointed out by Elbogen, it was not until sacrifices came to an end that prayer as we understand it today came to its own religious unfoldment.[32]

All this had little in common with orthodoxy. No compromise was possible. The opposition insisted that the *Siddur* no less than sacred literature must be left inviolate. They applied to it the Mosaic principle[33] לא תוסף ולא תגרע and the statement of the Mishna that no one must lengthen or abbreviate any part of the benedictions.[34] All we need say here is that the Mosaic injunction refers to laws only and the Mishna in question does not deal with prayers in general but with the benedictions closing them. The different versions of the prayer-book as they have come down to us are testimony that the principle of לא תוסף ולא תגרע was never practiced. The traditional prayer-book itself is proof conclusive of the process of evolution that worked in it.

It was among the aims of the early Hamburg reformers to bring out in the service that they were deserving of citizenship in the lands where they were dwelling. There was doubt in the minds of the rulers as well as of the general population whether the Jewish people had any desire to become part and parcel of the land in which they found themselves. It will be recalled that this was one of the questions asked by Napoleon and was

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[31] *Yalkut Shimoni* to Hosea V, 22.
[32] Elbogen, *Der jud. Gottesd. in seiner gesch. Entwicklung*, pp. 1-2.
[33] Deut. XIII, 1.
[34] Mishnah *Berachoth*, 1, 4.

taken up by the French Synhedrin. The answer which the notables gave Napoleon clearly indicated that they regarded France as their home land, but the prayers which continued to be recited in home and synagog still looked upon Palestine as the land of their hopes and aspirations. After Waterloo the enemies of progress in general and Jewish emancipation in particular revived these doubts and antipathies towards the Jews. They wished to show that their demand for citizenship and the privileges that went with it should not be granted, that despite all their protestations to the contrary Palestine alone was regarded by them as their home land, for did they not pray daily for a return to it. This contradiction the new prayer-book endeavored to eliminate. It was the purpose to omit the passages emphasizing Israel's national aspect with the return to Palestine as the goal of all his hopes for the future. In other words, all prayers of a national particularistic character were to form no part in the new ritual.

Elbogen has shown that these prayers formed no integral part of Israel's original prayers.[35] They had their rise in the period which produced the apocalyptic literature predicting a restoration of Israel to political glory in a miraculous way. In these prayers was voiced the hope that sprang eternally in Israel's heart when Syrian, Greek or Roman oppressed him. We can understand the faith, hope and courage that inspired them. Still, we must admit that they fall short of the higher spirituality and the broader universalism of the prophets. But it is just here where our reformers were inconsistent. What they carried out in one part of their program they omitted in other parts. They retained prayers like ותחזינה עינינו in the שמונה עשרה of all services, and in the *Musaph* prayer for the holidays there was the supplication for the rebuilding of the Temple, ותבנהו מהרה ותגדל כבודו

We have no apologies to make for these inconsistencies, It seems to us rather puerile to say that these prayers were intended to be taken figuratively and not literally. Let us bear in mind that Reform at this stage had not yet brought into the

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[35]Elbogen, *Der jud. Gottesdienst in seiner gesch. Entwicklung*, p. 32 f.

arena Holdheim, Geiger, Zunz, Hirsch and our own Dr. Kohler to point out clearly and in a scholarly way the theology and philosophy of the new religious movement in Israel. The Hamburg congregation was made up of laymen who were acquainted with Jewish history and literature and loved their Judaism, who wished to remain loyal to it but saw insurmountable obstacles in the faith as handed down to them by their fathers. Those that they saw clearly they endeavored to remove, others escaped their attention and awaited men with clearer vision and greater courage. The Hamburg Temple introduced Reform, it did not carry it out. The men that formed this congregation and they who arranged its prayer-book saw the discontent among their co-religionists. They observed indifference and apostacy on all sides and they endeavored to attack the evils at their roots. They saw that to continue to look to the past meant disaster, that salvation was to be found in the future. Where they failed was not because they went too far, but because they did not go far enough.

As we study the Hamburg prayer-book which the pioneers of early Reform arranged a century ago we must confess that it is far from being a masterpiece. This could not be otherwise. Our adherence and loyalty to Reform, our deep appreciation of the earnest efforts and difficult work of the pioneers need not blind us to the truth that in much of their work there is wanting clearness of thought, consistency of purpose and firmness of principle. They were not trained theologians. They were acquainted with Jewish literature but were not masters of it. The monumental works of Geiger, Holdheim, Zunz and others had not yet come to light and the *Wissenschaft des Judenthums* was not yet born. The new age had arrived but the leaders had not yet appeared.

It cannot be emphasized too strongly that Friedlander, Frankel, Bresselau and their co-workers did not intend to create a new party in Judaism. This was farthest from their thoughts. What inspired their activity was to save Judaism for the future and to retain Jewish allegiance for our ancestral faith. They also wished to show that the Jew was deserving of political emancipation, that there was nothing fundamental in his belief and religious practice barring him from becoming an integral

part of the nation in whose midst he dwelled. As long as ghetto walls helped to protect Jewish solidarity, as long as century after century brought no change in Jewish life unless it was to make it more sad, there was neither need nor occasion for any change in Israel's religious thought and practice. But times had changed. There was a new world on the horizon and a new generation had sprung into being. To this generation many an old observance was little more than outward conformity to tradition, a soulless practice of a dead ceremony. They wished that their religion be interpreted for them so that they could understand it, and rites and ceremonies so modified as to have meaning for them. This work should have been done by the constituted rabbinical authorities of the day, but these proceeded in their blindness and indifference,—blind to the dawn of a new era and indifferent to the needs of a new generation that had tasted of the tree of knowledge. The Hamburg Temple and its prayer-book, the use of the vernacular, the sermon, the choir, the omission of some prayers and the introduction of others were the efforts of the laymen to do what the rabbis should have done. They acted on the principle ובמקום שאין אנשים השתדל להיות איש If they laid more stress on the external and ceremonial side of Judaism than on the internal and theological, let us remember that the pioneers were practical men not trained for religious leadership. They had but one purpose, that was to retain the loyalty of Jews to Judaism and to clear the way for their securing citizenship in their western homes. There is justification in the charge that because of this "the early reformers sought to hide their doctrinal difference from the received Judaism by having recourse to rabbinic authority to justify their cutting off the prayers for the coming of the Messiah and for the restoration of the sacrificial cult, those shifting attitudes were counseled by prudence."[36] Granting all this, it must still be conceded that they were none the less men of courage and vision, who served Judaism according to the best of their light.

They built more wisely and more enduringly than they knew. They laid the foundation for a new movement in Jewish religious life, one that remained rooted in the external verities

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[36]Margolis, *The Theology of Reform Judaism*, pp. 108-9.

brought to light by past revelations, while at the same time they made Judaism receptive again to new truths that God in His never ceasing revelation was unfolding in their day. Their work was the forerunner of larger religious unfoldment in their own lands. But it is here in the United States where Reform has received its greatest opportunity and has accomplished its greatest work. We, who combine in our efforts loyalty to Judaism, allegiance to the land of our birth or adoption and union with universal Israel, are the living proofs that the hopes of the Hamburg reformers, the broad principles which they voiced in their prayers have, with God's help and America's freedom, become realities.

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Berkowitz, Henry.....Lecturer.
Bettan, Israel.....Chaplain, U. S. A.
Blatt, Joseph.....Visiting Rabbi, Camp Doniphan, Okla.
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Ehrenreich, Bernard C....Field Representative, Camp Sheridan, Ala.
Enelow, Hyman G.....Overseas Commission, Chaplain, U. S. A.
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Fichman, David.....Resident Rabbi, Great Lakes Naval Training Station, Ill.
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Freehof, Solomon B.....Chaplain, U. S. A.
Freund, Charles J.....Resident Rabbi, Camp Custer, Mich.
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Friedman, William S.....Lecturer.
Frisch, Ephraim.....Resident Rabbi, Camp Mills, N. Y.
Goldberg, David.....Chaplain, U. S. N.
Goldenstein, Raphael.....Chaplain. U. S. A.
Goldenstein, Sidney E.....Social Service Committee, N. Y. Branch.
Gross, Louis D.....Chaplain, U. S. A.
Haas, Louis Jacob.....Field Representative, Camp Colt, Pa.
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Hirschberg, Abram.....Chaplain, U. S. A.
Holtzberg, Abraham.....Field Representative, Camp Lee, Va.
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Kopald, Louis J.....Resident Rabbi, Camp Mills, N. Y.
Krohngold, Jacob.....Chaplain, U. S. A.

Lazaron, Morris S.....Resident Rabbi, Camp Merritt, N. J., Chaplain, U. S. A.
Leibert, Julius A.....Chaplain, U. S. A.
Leipziger, Emil W.....Chaplain, U. S. A.
Leiser, Joseph.....Field Representative, Camp Sherman, Ohio.
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Magnin, Edgar F.....Visiting Rabbi, Camp Kearny, Cal.
Marx, David.....Lecturer.
Mendelsohn, Samuel F....Jewish Welfare Worker.
Menkes, Jacob B.....Field Representative, Camp Doniphan, Okla.
Merfeld, Harry A.....Visiting Rabbi, Camp Sevier, S. C.
Merritt, Max J.....Visiting Rabbi, Camp Custer, Mich.
Miller, Julian H.....Resident Rabbi, Chickamauga National Park, Tenn.
Moses, Alfred G.....Resident Rabbi, Gulfport Naval Training Station, Miss.
Newfield, Morris.....Field Representative, Camp McClellan, Ala.
Nieto, Jacob.....Visiting Rabbi, Presidio, San Francisco, Cal.
Philo, Isador E.....Resident Rabbi, Camp Sherman, Ohio.
Raisin, Jacob S.....Visiting Rabbi, Camp Greene, S. C.
Rauch, Joseph.....Chaplain, U. S. A.
Rhine, Abraham B.....Resident Rabbi, Camp Pike, Ark.
Richmond, Harry R.....Chaplain, U. S. A.
Rosen, Jerome.....Chaplain, U. S. A.
Rosenau, William.....Lecturer, Executive Committee, J. W. B.
Rothstein, J. Leonard.....Visiting Rabbi, Camp Beauregard, La., Chaplain, U. S. A.
Rubenstein, Chas. A.....Visiting Rabbi, Camp Meade, Md.
Sarasohn, Israel J.....Chaplain, U. S. A.
Silver, Abba Hillel.....Rep. Committee on Public Information, Overseas.
Silver, Maxwell.....Resident Rabbi, Pelham Bay Naval Training Station, Pelham Bay, N. Y.
Simon, Abram.....Lecturer and Red Cross Representative, Overseas.
Singer, Jacob.....Visiting Rabbi, Camp Funston, Kans.
Solomon, George.....Field Representative, Camp Wadsworth, S. C., Chaplain, U. S. A.
Tarshish, Jacob.....Field Representative, Camp Greene, Pa.
Thurman, Samuel.....Lecturer.
Turner, Jacob.....Field Representative, Great Lakes Naval Training Station, Ill.
Voorsanger, Elkan C.....Chaplain, U. S. A.
Warsaw, Isador.....Field Representative, Camp McArthur, Texas.
Weiss, Harry.....Visiting Rabbi, Camp Wheeler, Ga.
Wise, Jonah B.....Visiting Rabbi, Portland Posts, Ore.
Witt, Louis.....Visiting Rabbi, Camp Pike, Ark.
Wolf, Horace J.....Field Secretary.
Wolsey, Louis.....Lecturer.
Zielonka, Martin.....Visiting Rabbi, El Paso, Texas.

Isaac Mayer Wise

Founder
of the

Central Conference of American Rabbis

and

First President

1889-1900

Deceased Members

AARON, ISRAEL, Buffalo, N. Y.....1912
ADLER, SAMUEL, New York City.....1891
ADLER, LIEBMAN, Chicago, Ill.....1892
BAUER, SOLOMON H., Chicago, Ill.....1913
BENJAMIN, RAPHAEL, Brooklyn, N. Y.....1907
BIEN, HENRY M., Vicksburg, Miss.....1895
BIRKENTHAL, HERMAN, Hamilton, Ont.....1893
BLAUSTEIN, DAVID, New York City.....1912
BLOCH, JACOB, Portland, Ore.....1916
BONNHEIM, BENJAMIN A., Cincinnati, O.....1909
CARO, VICTOR, Milwaukee, Wis.....1912
CHUMACEIRO, H. J. M., Curacao, D. W. I.....1905
COHEN, OSCAR J., Mobile, Ala.....1901
ELKIN, MEYER, Hartford, Conn.....1915
FELDMAN, EPHRAIM, Cincinnati, O.....1910
FELSENTHAL, BERNARD, Chicago, Ill.....1908
FEUERLICHT, DAVID, Owensboro, Ky.....1897
FISCHER, E. K., Chattanooga, Tenn.....1903
FRIEDLANDER, JOSEPH, Plainfield, N. J.....1917
GOTTHEIL, GUSTAV, New York City.....1903
GRIES, MOSES J., Cleveland, O.....1918
GROSSMAN, IGNATZ, Chicago. Ill.....1897
GUTTMACHER, ADOLF, Baltimore, Md.....1915
HERZ, JOSEPH, Columbus, Miss.....1909
HESS, EMANUEL L., St. Paul, Minn.....1907
JACOBSON, JACOB S., Chicago, Ill.....1911
JOSEPH, ISRAEL, Montgomery, Ala.....1897
KAISER, ALOIS, Baltimore, Md.....1908
LAZARUS, ABRAHAM, Houston, Tex.....1900
LEUCHT, ISAAC L., New Orleans, La.....1914
LEVY, ABRAHAM R., Chicago, Ill.....1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa.....1917

LEVY, M. S., San Francisco, Cal.....1916
LOEWENSTEIN, AARON, Chicago, Ill.....1901
MACHOL, MICHAEL, Cleveland, O.....1912
MANNHEIMER, SIGMUND, Cincinnati, O.....1909
MAYER, LIPPMAN, Pittsburgh, Pa.....1904
MESSING, AARON J., Chicago, Ill.....1916
MESSING, HENRY J., St. Louis, Mo.....1913
MIELZINER, MOSES, Cincinnati, O.....1903
MOSES, ADOLPH, Louisville, Ky.....1902
NOOT, MEYER, Williamsport, Pa.....1916
NORDEN, AARON, Chicago, Ill.....1905
RADIN, ADOLPH M., New York City.....1909
SADLER, BERNARD, Easton, Pa.....1917
SAMFIELD, MAX, Memphis, Tenn.....1915
SCHWAB, ISAAC, St. Joseph, Mo.....1907
SOLOMON, M., Appleton, Wis.....1892
SONNENSCHEIN, SOLOMON, St. Louis, Mo.....1908
STEMPLE, I., Yonkers, N. Y.....1900
STRAUSS, LEON, Belleville, Ill.....1895
SZOLD, BENJAMIN, Baltimore, Md.....1902
VOORSANGER, JACOB, San Francisco, Cal.....1908
WECHSLER, JUDAH, Indianapolis, Ind.....1907
WEISS, L., Bradford, Pa.....1909
WISE, AARON, New York City.....1896
WISE, ISAAC M., Cincinnati, O.....1900
ZIRNDORF, HEINRICH, Cincinnati, O.....1893

PAST PRESIDENTS

Isaac M. Wise.....1889-1900
Joseph Silverman.....1900-1903
Joseph Krauskopf.....1903-1905
Joseph Stolz.....1905-1907
David Philipson.....1907-1909
Max Heller.....1909-1911
Samuel Schulman.....1911-1913
Moses J. Gries.....1913-1915
William Rosenau.....1915-1917
Louis Grossman.....1917-

CONVENTIONS OF THE CONFERENCE

1889.....Detroit, Mich.
1890.....Cleveland, O.
1891.....Baltimore, Md.
1892.....New York, N. Y.
1892.....Washington, D. C.
1893.....Chicago, Ill.
1894.....Atlantic City, N. J.
1895.....Rochester, N. Y.
1896.....Milwaukee, Wis.
1897.....Montreal, Canada.
1898.....Atlantic City, N. J.
1899.....Cincinnati, O.
1900.....Buffalo, N. Y.
1901.....Philadelphia, Pa.
1902.....New Orleans, La.
1903.....Detroit, Mich.
1904.....Louisville, Ky.
1905.....Cleveland, O
1906.....Indianapolis, Ind.
1907-1908.....Frankfort, Mich.
1909.....New York, N. Y.
1910.....Charlevoix, Mich.
1911..St. Paul-Minneapolis, Minn.
1912.....Baltimore, Md.
1913.....Atlantic City, N. J.
1914.....Detroit, Mich.
1915.....Charlevoix, Mich.
1916.....Wildwood, N. J.
1917.....Buffalo, N. Y.
1918.....Chicago, Ill.

Atlantic City, N. J. 1894, 1898, 1913
Baltimore, Md.....1891, 1912
Buffalo, N. Y.....1900, 1917
Charlevoix, Mich.....1910, 1915
Chicago, Ill.....1893, 1918
Cincinnati, Ohio.....1899
Cleveland, O.....1890, 1905
Detroit, Mich.....1889, 1903, 1914
Frankfort, Mich.....1907, 1908
Indianapolis, Ind.....1909
Louisville, Ky.....1904
Milwaukee, Wis.....1896
Montreal, Canada.....1897
New Orleans, La.....1902
New York, N. Y.....1892, 1909
Philadelphia, Pa.....1901
Rochester, N. Y.....1895
St. Paul-Minneapolis, Minn...1911
Washington, D. C.....1892
Wildwood, N. J.....1916

CONSTITUTION AND BY-LAWS

OF THE

CENTRAL CONFERENCE OF AMERICAN RABBIS*

ARTICLE I—*Name*

This organization shall be known as The Central Conference of American Rabbis.

ARTICLE II—*Object*

The object of this Conference shall be to conserve and promote the Jewish religion and to encourage all efforts for the dissemination of the teachings thereof; to advance the cause of Jewish learning; to foster the spirit of fellowship and co-operation among the rabbis and other Jewish scholars of America; and to make provision for worthy colleagues who are prevented for any sufficient reason from following their calling.

ARTICLE III—*Membership*

SECTION 1. Rabbis, active or retired, who are graduates of a rabbinical seminary, professors of rabbinical seminaries, and ministers, not graduates of a rabbinical seminary, who have been in the ministry five (5) years and who have been officiating as rabbi for one and the same congregation three (3) consecutive years shall be eligible to membership. All applications for membership shall be acted upon by the Executive Board.

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*Adopted at Chicago, Ill., July 3, 1918. See Yearbook, Vol. xxviii, p. 109.

ARTICLE IV—*Dues*

SECTION 1. The annual dues of members shall be five (5) dollars, payable in advance.

SEC. 2. These dues shall entitle members to a copy of all publications of the Conference.

SEC. 3. One-half (½) of the annual dues collected shall be paid into the Relief Fund of the Conference to be used at the discretion of the Trustees of this fund for the assistance of any deserving rabbi who has been in service in America at least five (5) years, or for his family.

SEC. 4. The sum of five (5) cents shall be taken from the dues paid by each member of the Conference and used to pay the subscription fee of said member for tracts to be issued by the Joint Tract Commission of the Conference and the Union of American Hebrew Congregations.

SEC. 5. Any member in arrears for two years may be suspended by the Executive Board, and a notice of this action shall be sent to the suspended member by the Corresponding Secretary. Any member suspended for nonpayment of dues may be reinstated by the Executive Board upon satisfactory settlement of arrears.

SEC. 6. The Executive Board shall have the power to remit any or all of the dues of a member.

ARTICLE V—*Expulsion*

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall have a thorough investigation made of the charges, which shall have been submitted to the Board in writing, giving the accused ample opportunity to defend himself; and, if the charges are found true, the Board shall expel said member from the Conference. Pending final action the Board may suspend a member.

SEC. 2. No expulsion shall be valid unless at least three-fourths (¾) of the members of the Executive Board shall vote for same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at

any regular annual meeting, and the session at which such appeal is heard shall be executive.

SEC. 4. Notice of the expulsion of a member shall be sent to every member of the Conference by the Corresponding Secretary, and a record thereof shall be made in the yearbook.

ARTICLE VI—*Officers*

SECTION 1. The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary and Treasurer, who, with eleven additional members, shall constitute the Executive Board.

SEC. 2. There shall be five (5) Trustees who shall recommend to the Executive Board the distribution of the money in the Relief Fund of the Conference.

SEC. 3. These officers shall be elected annually by ballot and shall hold office until their successors shall have been elected; provided, however, that no member shall be eligible to the presidency for more than two successive terms.

SEC. 4. No member of the Conference, who has served on the Executive Board for five successive years, shall be eligible to re-election until two years have elapsed; but this shall apply only to the eleven non-administrative members of the Board.

ARTICLE VII—*Meetings*

SECTION 1. This Conference shall meet annually, in general convention, at such time and place as the previous convention or the Executive Board shall select.

SEC. 2. Notice of time and place of each annual meeting shall be mailed to all members at least four weeks in advance.

ARTICLE VIII—*Amendments*

SECTION 1. Amendments to this Constitution shall be submitted in writing to the convention in one year, and shall be acted upon at the next annual convention.

SEC. 2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual convention at which action thereon is to be taken.

SEC. 3. A two-thirds (2/3) vote of the members present shall be necessary to adopt any proposed amendment.

BY-LAWS

ARTICLE I—*Duties of Officers*

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit to the Conference at its annual convention a written report of their official transactions during the past year. A synopsis of the proceedings of the previous day shall be read by the Recording Secretary at the opening of each session.

SEC. 2. The Treasurer shall give bond in such sum as the Executive Board shall determine. No money of the Conference shall be paid out by the Treasurer except upon a voucher drawn by the Corresponding Secretary and signed by the President.

SEC. 3. It shall be the duty of the Executive Board:

a. To take charge of the affairs of the Conference during adjournment.

b. To arrange a specified program for the work of each meeting of the Conference and to send a copy of said program to each member of the Conference at least four weeks in advance of the annual meeting.

c. To publish a Yearbook, containing a report of the transactions of the preceding convention, together with papers read and addresses delivered or abstracts therefrom.

SEC. 4. Notice of meeting of the Executive Board and of the business to be brought before such meeting shall be sent to all members of the Board at least three weeks before the meeting shall take place, and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided by the Executive Board except by a majority vote of the members voting expressed either in person or in writing. Nine members of the Executive Board shall constitute a quorum for the transaction of business.

SEC. 5. Vacancies occurring in the Executive Board after the adjournment of the convention shall be filled by the Board for the unexpired term.

ARTICLE II—*Temporary Committees*

SECTION 1. The President shall appoint, at the opening session of each convention of the Conference, the following temporary committees:

(a) On President's Message.
(b) On Resolutions.
(c) On Nominations.
(d) On Auditing.

SEC. 2. The Committee on President's Message shall consider and report on the suggestions and recommendations contained in the annual report or message of the President.

SEC. 3. The Committee on Resolutions shall, before final adjournment, consider and report on all resolutions offered at the convention, unless otherwise ordered by the Conference.

SEC. 4. The Committee on Nominations shall submit a list of names for all offices specified in Article VI of the Constitution to be voted on at the concluding session of each convention.

SEC. 5. The Auditing Committee shall examine the books and reports of all officers and committees dealing with the financial affairs of the Conference and shall report thereon to the convention.

ARTICLE III—*Standing Committees*

SECTION 1. The President, with the approval of the Executive Board, shall appoint the following committees and such other committees as may, from time to time, be authorized or ordered:

(a) On Publications.
(b) On Finance.
(c) On Investment.
(d) On Church and State.
(e) On Contemporaneous History.
(f) On Religious Education.
(g) On Religious Work in Universities.
(h) On Arbitration.
(i) On Responsa.
(j) On Co-operation with National Organizations.

(k) On Synagog Music.
(l) On Archives.
(m) On Social Justice.

SEC. 2. The Committee on Publications shall have charge of the business and financial details of all publications of the Conference authorized by the Executive Board, except the Yearbook. It shall make a report to the Executive Board whenever requested to do so.

SEC. 3. The Committee on Finance shall consist of the Corresponding Secretary of the Conference and two members of the Executive Board. To it shall be referred all recommendations of appropriations of money upon which it shall report to the Conference, if in session; otherwise to the Executive Board. It shall submit to the Conference at its annual convention a complete report of the finances of the Conference. It shall submit to the Executive Board at its fall meeting a financial report as well as a budget for the year.

SEC. 4. The Committee on Investment shall consist of the Treasurer and two members of the Executive Board. It shall invest all funds of the Conference subject to the instructions of the Executive Board.

SEC. 5. The Committee on Church and State shall report on the encroachments on rights of conscience in our country and shall collect literary material helpful in the protection and preservation of those rights.

SEC. 6. The Committee on Contemporaneous History shall report to each convention of the Conference on all important matters of Jewish interest which have occurred during the year and shall suggest action for coming anniversaries and observances.

SEC. 7. The Committee on Religious Education shall consider and present to the conventions of the Conference such matters relating to religious education as they may deem important.

SEC. 8. The Committee on Religious Work in Universities shall collect information relative to the various activities which are being carried on at the universities among the Jewish students and shall encourage and assist any movement which will

tend to bring the Jewish student into closer and more sympathetic relation with the synagog.

SEC. 9. The Committee on Arbitration shall serve as a helpful medium to secure and maintain right relations in the dealings of congregations and rabbis with each other.

SEC. 10. The Committee on Responsa shall prepare a report on all ritual questions which are referred to it.

SEC. 11. The Committee on Co-operation with National Organizations shall consist of the President of the Conference, the Chairman of the Committee on Church and State, and such other members of the Conference as the Executive Board may designate. It shall co-operate with the representatives of other national Jewish organizations to devise means for meeting the problems of Jewish life, whenever advisable.

SEC. 12. The Committee on Synagog Music shall gather and furnish information relative to music suitable for use in the synagog.

SEC. 13. The Curators of Archives shall put in the appointed place of deposit all books, papers and documents of the Conference to be preserved, and shall prepare, for ready reference, an index record thereof.

SEC. 14. No committee shall consist of less than five or more than eleven members unless otherwise ordered by the Conference.

ARTICLE IV—*Commissions*

SECTION 1. The Executive Board, subject to the approval of the Conference, shall appoint the Conference representatives on the following Commissions:

(a) On Synagog Pension Fund.
(b) On Tracts.
(c) On Religious School Literature.

SEC. 2. The Conference representatives on the Commission on Synagog Pension Fund shall co-operate with the representatives of the Union of American Hebrew Congregations in devising ways and means for the creation and maintenance of a

Pension Fund for rabbis and professors of theological seminaries of America.

SEC. 3. The Conference representatives on the Commission on Tracts shall co-operate with the representatives of the Union of American Hebrew Congregations in the preparation, publication and distribution of tracts relating to Judaism. They shall also prepare and distribute the annual sermon pamphlet, the holiday notices and the annual calendar.

SEC. 4. The Conference representatives on the Board of Editors of Religious School Literature shall co-operate with the representatives of the Union of American Hebrew Congregations in the preparation of suitable textbooks for use in Jewish religious schools.

SEC. 5. All representatives on Commissions shall serve for a period of three (3) years, one-third (1/3) of the members of said Commissions to be elected each year.

ARTICLE V—*Quorum*

Thirty-one (31) members shall constitute a quorum at the meetings of the Conference for the transaction of business.

ARTICLE VI—*Order of Business*

1. Roll Call.
2. Reading of President's Message.
3. Reports of Officers.
4. Appointment of Temporary Committees.
5. Offering of Resolutions.
6. Reports of Commissions.
7. Reports of Committees.
8. Reading of Papers.
9. Unfinished Business.
10. New Business.
11. Election of Officers.
12. Adjournment.

ARTICLE VII—*Amendments*

These By-laws may be amended by a vote of two-thirds (2/3) of the members present at any meeting of the Conference.

OFFICERS

1918–1919

HONORARY PRESIDENT
KAUFMAN KOHLER, Cincinnati, O.

PRESIDENT
LOUIS GROSSMAN, Cincinnati, O.

VICE-PRESIDENT
LEO M. FRANKLIN, Detroit, Mich.

TREASURER
ABRAM SIMON, Washington, D. C.
*JULIAN MORGENSTERN, Cincinnati, O.

RECORDING SECRETARY
ABRAM HIRSCHBERG, Chicago, Ill.
*ISAAC E. MARCUSON, Terre Haute, Ind.

CORRESPONDING SECRETARY
LOUIS WOLSEY, Cleveland, O.
Euclid Ave. Temple

EXECUTIVE BOARD

CALISCH, EDWARD N. ..... Richmond, Va.
DEUTSCH, GOTTHARD ..... Cincinnati, O.
FINESHRIBER, WILLIAM H. ..... Memphis, Tenn.
FOX, GRESHAM GEORGE ..... Fort Worth, Tex.
FRISCH, EPHRAIM ..... New York City
LEFKOWITZ, DAVID ..... Dayton, O.
MERRITT, MAX J. ..... Evansville, Ind.
MORGENSTERN, JULIAN ..... Cincinnati, O.
ROSENAU, WILLIAM ..... Baltimore, Md.
SINGER, JACOB ..... Lincoln, Neb.
STOLZ, JOSEPH ..... Chicago, Ill.

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*Elected by Executive Board to serve during the absence of Rabbis Simon and Hirschberg in Overseas Service.

CONFERENCE REPRESENTATIVES
UPON JOINT COMMISSIONS WITH THE

UNION OF AMERICAN HEBREW CONGREGATIONS

Board of Editors of Religious Text Books

PHILIPSON, DAVID, *Chairman*
ENELOW, HYMAN G.
HELLER, MAX
SCHULMAN, SAMUEL

Special Commission on Synagog Pension Fund

STOLZ, JOSEPH, *Chairman*
BERNSTEIN, LOUIS
LEVI, GERSON B.
NEWFIELD, MORRIS
SCHANFARBER, TOBIAS

Advisory Board of the Hebrew Union College

GOLDENSON, SAMUEL H.
LEIPZIGER, EMIL W.

Commission on Tracts

MORGENSTERN, JULIAN, *Chairman*
FEUERLICHT, MORRIS M.
HIRSHBERG, SAMUEL
LEVY, FELIX A.
ROSENAU, WILLIAM

STANDING COMMITTEES, 1918-1919

Arbitration

Berkowitz, Henry, *Chairman*
Cohen Henry
Fineshriber, William H.
Hecht, Sigmund
Heller, Max
Koch, Samuel
Levi, Harry
Mendes, F. De Sola
Rubenstein, Charles A.

Army and Navy Prayerbook

Moses, Isaac S., *Chairman*
Ehrenreich, Bernard C.
Enelow, Hyman G.
Frisch, Ephraim
Grossman, Rudolph
Harrison, Leon
Koch, Samuel
Landman, Isaac
Levy, Clifton H.
Lyons, Alexander
Mendes, F. De Sola
Schulman, Samuel
Silverman, Joseph
Stern, Nathan
Wolf, Horace J.
Wolsey, Louis
Zielonka, Martin

Church and State

Lefkowitz, David, *Chairman*
Feuerlicht, Morris M.
Kornfeld, Joseph S.
Levi, Charles S.
Rauch, Joseph

Alabama—Newfield, Morris
Arkansas—Witt, Louis
California—Meyer, Martin A.
Colorado—Friedman, William S.
Connecticut—Mann, Louis L.
Delaware—Stern, Richard M.
Dist. of Columbia—Stern, Louis
Florida—Kaplan, Israel L.
Georgia—Marx, David
Illinois—Hirsch, Emil G.
Indiana—Feuerlicht, Morris M.
Iowa—Mannheimer, Eugene
Kansas—Mayer, Harry H.
Kentucky—Rauch, Joseph
Louisiana—Jacobson, Moses P.
Maryland—Rubenstein, Charles A.
Massachusetts—Levi, Harry
Michigan—Franklin, Leo M.
Minnesota—Deinard, Samuel N.
Mississippi—Brill, Abraham
Missouri—Harrison, Leon
Montana—Levin, J. K.
Nebraska—Singer, Jacob
New Jersey—Foster, Solomon
New Mexico—Bergman, Moise
New York—Frisch, Ephraim
North Carolina—Meyerberg, J. L.
Ohio—Kornfeld, Joseph S.
Oklahoma—Blatt, Joseph
Oregon—Wise, Jonah B.
Pennsylvania—Krauskopf, Joseph
Rhode Island—Cohen, Simon
South Carolina—Raisin, Jacob S.
Tennessee—Fineshriber, Wm. H.
Texas—Barnstein, Henry
Virginia—Calisch, Edward N.
Washington—Koch, Samuel
West Virginia—Mischkind, Louis A.
Wisconsin—Levi, Charles S.
Canada—Schwartz, Samuel

Civil and Religious Marriage Laws—Special Commission

Simon, Abram, *Chairman*
Lauterbach, Jacob Z., *Chairman pro tem.*
Cohon, Samuel S.
Freehof, Solomon B.
Kohler, Kaufman
Rappaport, Julius
Silver, Abba Hillel

Contemporaneous History

Deutsch, Gotthard, *Chairman*
Anspacher, Abraham
Cohen, Montague N. A.
Elzas, Barnett A.
Freund, Charles J.
Greenburg, William H.
Haas, Louis J.
Leiser, Joseph
Levin, Jacob K.
Mattuck, Israel I.
Willner, Wolff
Wolfenstein, Samuel

Curators of Archives

Englander, Henry, *Chairman*
Lauterbach, Jacob Z.
Morgenstern, Julian

Co-operation with National Organizations

Grossman, Louis, *Chairman*
Heller, Max
Kohler, Kaufman
Krauskopf, Joseph
Lefkowitz, David
Philipson, David
Rosenau, William
Schulman, Samuel
Silverman, Joseph
Stolz, Joseph

Descriptive Catalog

Leipziger, Emil W., *Chairman*
Editors—Buttenwieser, Moses
Kohut, George A.
Lovitch, Meyer
Mannheimer, Eugene
Moses, Alfred G.
Rhine, Abraham B.
Zepin, George

Finance

Wolsey, Louis, *Chairman*
Hirschberg, Abram
Marcuson, Isaac E., *pro tem.*
Morgenstern, Julian

Investments

Simon, Abram, *Chairman*
Morgenstern, Julian, *Chairman pro tem.*
Franklin, Leo M.
Wolsey, Louis

Publications

Franklin, Leo M., *Chairman*
Frisch, Ephraim
Hirshberg, Samuel
Goldenson, Samuel H.
Marcuson, Isaac E.
Salzman, Marcus
Wolsey, Louis

Relief Fund

Stolz, Joseph, *Chairman*
Bernstein, Louis
Levi, Gerson B.
Newfield, Morris
Schanfarber, Tobias

Religious Education

Grossman, Rudolph, *Chairman*
Alexander, David
Cohn, Frederick
Hirschberg, Abram
Krass, Nathan
Levy, Clifton H.
Lyons, Alexander
Magnes, Judah L.
Mann, Louis L.
Merritt, Max J.
Ranson, Marius
Rosenbaum, David
Thurman, Samuel

Religious Work Among Spanish Jews

Deutsch, Gotthard, *Chairman*
Koch, Samuel
Morgenstern, Julian

Religious Work in Universities

Calisch, Edward N., *Chairman*
Brill, Abram
Cronbach, Abraham
Harris, Maurice H.
Harrison, Leon
Isaacs, Abram S.
Kopald, Louis J.
Mayerberg, Samuel S.
Merritt, Max J.
Rypins, Isaac L.
Silber, Mendel
Tintner, Benjamin A.
Wise, Jonah B.
Zielonka, Martin

Responsa

Kohler, Kaufman, *Chairman*
Deutsch, Gotthard
Landsberg, Max
Rappaport, Julius
Rauch, Joseph

Revision of Haggada

Cohon, Samuel S., *Chairman*
Deinard, Samuel N.
Lefkovits, Maurice
Levi, Charles S.
Levi, Gerson B.
Schwartz, Samuel

Revision of Union Prayer-book

Philipson, David, *Chairman*
Marcuson, Isaac E., *Secretary*

Calisch, Edward N.
Bettan, Israel
Enelow, Hyman G.
Grossman, Louis
Kohler, Kaufman
Morgenstern, Julian
Rosenau, William
Schulman, Samuel
Stolz, Joseph

Social Justice

Wolf, Horace J., *Chairman*
Bernstein, Louis
Bottigheimer, Seymour G.
Coffee, Rudolph I.
Fischer, Henry M.
Friedman, William S.
Goldenstein, Raphael
Gorfinkle, Joseph
Latz, Charles B.
Levy, Felix A.
Lowenstein, Solomon C.
Peiser, Simon
Philo, Isidor E.
Raisin, Jacob S.
Rosenthal, Frank L.
Stern, Richard M.

Solicitation of Funds

Hirschberg, Abram *Chairman*
Marcuson, Isaac E., *Chairman pro tem.*
Bloom, I. Mortimer
Feuerlicht, Morris M.
Fox, G. George
Goldenson, Samuel H.
Morgenstern, Julian
Rosenthal, Isidore
Silver, Abba Hillel
Tarshish, Jacob
Tedesche, Sidney S.
Volmer, Leon

Summer School

Berkowitz, Henry, *Chairman*
Anspacher, Abraham S.
Ettelson, Harry W.
Goldenson, Samuel H.
Grossman, Rudolph
Levy, Felix A.
Mann, Louis L.
Meyer, Martin A.
Newfield, Morris

Survey of Jewish Religious Conditions

Silverman, Joseph, *Chairman*
Currick, Max C.
Ehrenreich, Bernard C.
Englander, Henry
Fox, G. George
Goldenson, Samuel H.
Jacobson, Moses P.
Landman, Isaac
Levi, Charles S.
Sale, Samuel
Yudelson, Albert B.
Zepin, George

Synagog Music

Singer, Jacob, *Chairman*
Barnstein, Henry
Braun, Frederick E.
Cantor, Hyman B.
Ettleson, Harry W.
Heller, James G.
Holtzberg, Abraham
Lazaron, Morris S.
Loewenberg, William
Marx, David
Mayer, Eli
Silberfeld, Julius
Stern, Nathan
Wolsey, Louis

Systematic Jewish Theology

Schulman, Samuel, *Chairman*
Heller, Max
Hirsch, Emil G.
Kohler, Kaufman
Krauskopf, Joseph
Neumark, David

Special Committee on Weekday Religious Instruction

Schanfarber, Tobias, *Chairman*
Abels, Moses J. S.
Currick, Max C.
Ehrenreich, Bernard C.
Franklin, Harvey B.
Kory, Sol. L.
Rothstein, Leonard J.
Schwarz, Jacob D.
Silver, Maxwell
Reichler, Max
Weinstein, Aaron L.

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Kaplan, Jacob H., *Chairman pro tem.*
Bergman, Moise
Blau, Joel
Cohen, Simon R.
Fichman, David
Hevesh, Joseph
Lewinthal, Isidore
Magnin, Edgar F.
Mazure, Maurice M.
Meyerovitz, Jacob I.
Nathan, Marvin
Warsaw, Isidor

LIST OF MEMBERS

HONORARY MEMBERS

MONTEFIORE, CLAUDE G., 12 Portman Square, W., London, England.

WINTNER, LEOPOLD, Ph. D., Rabbi Emeritus, Temple Beth Elohim, Brooklyn, N. Y., 544 W. 157th St., New York City.

ACTIVE MEMBERS

Abels, Moses J. S., A. B., M. A., Rabbi, Hebrew Reform Congregation, 1201 17th Ave., Altoona, Pa.

Abelson, Alter, Rabbi, Congregation Sharey Tefilo, 69 Essex Ave., Orange, N. J.

Abrams, Samuel Joshua, Rabbi, B. A. Bridgeport, Conn.

*Ackerman, William, A. B., M. A., Rabbi, Congregation Beth El, 503 N. Barcelona St., Pensacola, Fla., Chaplain, U. S. A.

Alexander, David, A. B., Rabbi, Congregation Shomer Emoonim, Collingwood Ave., 229 Winthrop St., Toledo, O.

Anspacher, Abraham S., Ph. D., Rabbi, Congregation Mt. Nebo, 561 W. 163d St., New York City.

*Barasch, Nathan E., B. A., L. L. B., Rabbi, Congregation Beth Ha Tephila, 104 Rankin Ave., Asheville, N. C., Chaplain, U. S. A.

Barnstein, Henry, Ph. D., Rabbi, Congregation Beth Israel, 2402 Labranch St., Houston, Tex.

Baron, Morris, M. A., Rabbi, Congregation B'er Chayim, 526 Green St., Cumberland, Md.

Bergman, Moise, A. B., Rabbi, Temple Albert, 121½ S. 7th St., Albuquerque, N. M.

Berkowitz, Henry, B. L., D. D., Rabbi, Congregation Rodeph Shalom, 6642 Lincoln Drive, Germantown, Philadelphia, Pa.

Bernstein, Louis, A. B., Rabbi, Congregation Adath Joseph, 2012 Clay St., St. Joseph, Mo.

*Bettan, Israel, A. B., D. D., Rabbi, Congregation B'nai Israel, 1320½ Quarrier St., Charleston, W. Va., Chaplain, U. S. A.

Blatt, Joseph, A. B., Rabbi, Temple B'nai Israel, 731 W. 17th St., Oklahoma City, Okla.

Note—Those marked * are absent in war service. They can be addressed care of Jewish Welfare Board, 149 Fifth Ave., New York City.

Blau, Joel, B. A., Rabbi, Temple Beth El, Park Ave. and Meigs St., Rochester, N. Y.

Bloom, I. Mortimer, A. B., Rabbi, Congregation B'rith Sholom, 1027 S. Second St., Springfield, Ill.

Blum, Abraham, D. D., Rabbi, Jewish Chaplain, Hospitals, State and City, 596 Riverside Drive, New York City.

Bogen, Joseph, LL. D., Rabbi, 805 State Line Ave., Texarkana, Tex.

Bottigheimer, Seymour G., A. B., Rabbi, Congregation Anshai Emeth, 205 Bradley Ave., Peoria, Ill.

Braun, Frederick E., A. B., Rabbi, 21 Bay 32d St., Brooklyn, N. Y.

Brav, Louis, Rabbi, Temple Beth Or, 419 Fayetteville St., Raleigh, N. C.

Brill, Abram, A. B., Rabbi, Congregation Beth Israel, 1112 24th Ave., Meridian, Miss.

Buttenweiser, Moses, Ph. D., Professor, Hebrew Union College, 252 Loraine Ave., Clifton, Cincinnati, O.

Calisch, Edward N., B. L., M. A., Ph. D., Rabbi, Congregation Beth Ahabah, 1643 Monument Ave., Richmond, Va.

Cantor, Bernard, M. A., Rabbi, Free Synagog, 36 W. 68th St., New York City.

Coffee, Rudolph Isaac, Ph. D., Rabbi, Temple Judea, Hamilton Club, 18 S. Dearborn St., Chicago, Ill.

Cohen, Henry, D. D., Rabbi, Congregation B'nai Israel, 1920 Broadway, Galveston, Tex.

Cohen, Montague N. A., A. B., Rabbi, Greensboro Hebrew Congregation, P. O. Box 397, Greensboro, N. C.

Cohen, Simon, A. B., Rabbi, Congregation Sons of Israel and David, 79 Glenham St., Providence, R. I.

Cohen, Simon R., A. B., M. A., Rabbi, Congregation Temple Beth Elohim, 1491 President St., Brooklyn, N. Y.

Cohn, Frederick, M. A., Ph. D., Rabbi, Congregation Israel, 1302 Park Ave., Omaha, Neb.

Cohon, Samuel S., A. B., Rabbi, Zion Temple, 3540 Colorado Ave., Chicago, Ill.

Cronbach, Abraham, A. B., D. D., Rabbi, Temple Israel, 207 Beck Ave., Akron, O.

Currick, Max C., A. B., Rabbi, Reform Congregation Anshe Chesed, 523 W. 9th St., Erie, Pa.

Deinard, Samuel N., M. A., Ph. D., Rabbi, Congregation Shaare Tov, 1933 Humboldt Ave., South, Minneapolis, Minn.

Deutsch, Gotthard, Ph. D., Rabbi, Professor, Hebrew Union College, 3600 Wilson Ave., Cincinnati, O.

*Egelson, Louis I., M. A., Rabbi, Assistant Director, Department of Synagog and School Extension, U. A. H. C., Cincinnati, O., Chaplain, U. S. A.

Ehrenreich, Bernard C., Ph. D., Rabbi, Congregation Kahl Montgomery, 906 S. Perry St., Montgomery, Ala.

Elkin, Heiman, J., A. B., Rabbi.

Ellinger, Emil, A. B., Rabbi, Congregation Beth Hashalom, 834 Third Ave., Williamsport, Pa.

Elzas, Barnett A., A. B., M. D., LL. D., Rabbi, Congregation Beth Miriam, Long Branch, N. J., 42 W. 72d St., New York City.

*Enelow, Hyman G., D. D., Rabbi, Temple Emanu El, 895 West End Ave., New York City, Chaplain, U. S, A.

Englander, Henry, M. A., Ph. D., Rabbi, Professor, Hebrew Union College, 904 Lexington Ave., Cincinnati, O.

*Ettelson, Harry W., A. B., Ph. D., Rabbi, Congregation Beth Israel, 260 Sisson Ave., Hartford, Conn., Chaplain, U. S. A.

Faber, Maurice, Rabbi, Congregation Beth El, 320 S. College Ave., Tyler, Tex.

Feldman, Abraham Jehiel, A. B., Rabbi, Free Synagog of Flushing, 21 State St., Flushing, (L. I.) N. Y.

Feuerlicht, Jacob, Rabbi, Superintendent, The Montefiore Home, Woodland Ave. and E. 55th St., Cleveland, O.

Feuerlicht, Morris M., A. B., Rabbi, Indianapolis Hebrew Congregation, 3034 Washington Blvd., Indianapolis, Ind.

*Fichman, David, A. B., Rabbi, Welfare Worker, Great Lakes Naval Training School, Great Lakes, Ill.

Fineshriber, William H., A. B., Rabbi, Congregation Children of Israel, 114 N. Montgomery St., Memphis, Tenn.

Fisher, Henry M., A. B., Rabbi, Congregation Beth Israel, 205 Seaside Ave., Atlantic City, N. J.

Foster, Solomon, A. B., Rabbi, Congregation B'nai Jeshurun, 90 Treacy Ave., Newark, N. J.

Fox, Gresham George, A. M., Ph. D., Rabbi, Congregation Beth El, 211 W. 11th St., Fort Worth, Tex.

Frank, Julius, Rabbi, Congregation Oheb Sholom, 1147 Franklin St., Reading, Pa.

Franklin, Harvey B., Rabbi, First Hebrew Congregation, Webster at 28th St., Oakland, Cal.

Franklin, Leo M., B. L., Rabbi, Temple Beth-El, 10 Edison Ave., Detroit, Mich

*Freehof, Solomon B., Rabbi, Assistant Professor, Hebrew Union College, 3426 Burnet Ave., Cincinnati, O., Chaplain, U. S. A.

Freund, Charles J., B. S., B. L., Rabbi, Temple Emanuel, 329 Madison Ave., S. E., Grand Rapids, Mich.

Frey, Sigmund, Rabbi, Superintendent Jewish Orphans' Home of S. Cal., 632 Irvington Ave., Huntington Park, Cal.

Fried, Michael, Congregation B'nai Israel, 1905 O St., Sacramento, Cal.

Friedlander, Marcus, Rabbi, Congregation B'nai Shalom, 10 Prospect Pk. S. W. Brooklyn, N. Y.

*Friedman, Benjamin, B. A., Rabbi, Temple Beth El, 1635 Eighth St., Niagara Falls, N. Y., Chaplain, U. S. A.

Friedman, William S., A. B., LL. D., Rabbi, Temple Emanuel, 733 E. 8th Ave., Denver, Col.

Frisch, Ephraim, A. B., Rabbi, The New Synagog, 140 Claremont Ave., New York City.

Gerechter, Emanuel, D. D., Rabbi, Temple Zion, 671 Washington St., Appleton, Wis.

*Goldberg, David, A. B., Chaplain, U. S. N.

Goldenson, Samuel H., M. A., Ph. D., Rabbi, Congregation Rodef Shalom, 345 S. Atlantic Ave., Pittsburgh, Pa.

*Goldenstein, Raphael, A. B., Rabbi, Congregation Anshe Emeth, 2d and Poplar Sts., Pine Bluff, Ark., Chaplain, U. S. A.

Gordon, Nathan, M. A., B. C. L., Ph. D., P. O. Box 2943, Montreal, Canada.

Gorfinkle, Joseph I., M. A., Ph. D., Rabbi, Sinai Temple, 319 N. Fulton Ave., Mt. Vernon, N. Y.

Greenburg, William Henry, M. A., Ph. D., Rabbi, Temple Emanu-El, 1913 Park Row, Dallas, Tex.

*Gross, Louis D., M. A., Rabbi, Temple Israel, Brooklyn, N. Y., Chaplain, U. S. A.

Grossman, Louis, A. B., D. D., Professor, Hebrew Union College, Principal, Teachers' Institute, Rabbi, Congregation B'nai Yeshurun, 528 Camden Ave., Cincinnati, O.

Grossman, Rudolph, D. D., Rabbi, Temple Rodeph Sholom, 1349 Lexington Ave., New York City.

Gup, Samuel M., B. A., M. A., Rabbi, Congregation Bene Israel, Natchez, Miss.

Guttman, Adolph, Ph. D., Rabbi, Temple Society of Concord, 102 Walnut Place, Syracuse, N. Y.

Haas, Louis Jacob, Rabbi, Ohev Sholom Congregation, 810 N. Second St., Harrisburg, Pa.

Halprin, Julius, B. A., Rabbi, Los Angeles, Cal.

Harris, Maurice H., M. A., Ph. D., Rabbi, Temple Israel of Harlem, 254 W. 103d St., New York City.

Harrison, Leon, A. B., Ph. D., Rabbi, Temple Israel, 5515 Cabanne Ave., St. Louis, Mo.

Hausmann, Gustav N., Litt. D., Rabbi, Congregation Pincus Elijah, [illegible] 105th St., New York City.

Hecht, Sigmund, D. D., Rabbi, Congregation B'nai B'rith, 817 Beacon St., Los Angeles, Cal.

Heinberg, Israel L., Rabbi, 409 Grammont St., P. O. Box 360, Monroe, La.

*Heller, James G., M. A., Rabbi, Reform Congregation Keneseth Israel, 1208 N. Broad St., Philadelphia, Pa., Chaplain, U. S. A.

Heller, Maximilian, M. L., Rabbi, Temple Sinai, 1828 Marengo St.. New Orleans, La.

Hevesh, Joseph, M. A., Rabbi, Congregation Anshe Emes, 3652 Broadway,. Chicago, Ill.

Hirsch, Emil G., Rabbi, The Chicago Sinai Congregation, 3612 Grand Boulevard, Chicago, Ill.

*Hirschberg, Abram, A. B., Rabbi, Temple Sholom, 2634 Lake View Ave., Chicago, Ill., Chaplain, U. S. A.

Hirshberg, Samuel, M. A., Rabbi, Temple Emanu-El, 546 Kenwood Blvd., Milwaukee, Wis.

Holzberg, Abraham, A. B., Rabbi, Department Synagog and School Extension, U. A. H. C., 317 Forest Ave., Cincinnati, O.

Isaacs, Abram S., Ph. D., New York University, 447 Ellison St., Paterson, N. J.

Isaacson, Isadore, Ph. B., Rabbi, Congregation Mishkan Israel, Selma, Ala.

Jacobs, Pizer W., A. B., Rabbi, Temple Israel, 306 N. 7th St., Paducah, Ky.

Jacobson, Moses P., A. B., Rabbi, Congregation B'nai Zion, 215 McNeil St., Shreveport, La.

Jasin, Joseph, B. A., Rabbi, Congregation Schaare Schamayim, 214 Glenwood Blvd., Schenectady, N. Y.

Jesselson, Felix W., M. A., Rabbi, 326 Madison Ave., Grand Rapids, Mich.

Joseph, Theodore F., B. A., Rabbi, 247 E. 21st St., New York City.

Kaplan, Bernard M., M. A., Rabbi, Grand Sec., D. G. L., No. 1, I. O. B. B., 2307 Broadway, New York City.

Kaplan, Israel L., A. B., Rabbi, Congregation Ahavath Chesed, Laura and Ashley Sts., Jacksonville, Fla.

Kaplan, Jacob H., A. B., Ph. D., Rabbi, Reading Road Temple, 780 E. Ridgeway Ave., Cincinnati, O.

Klein, David, M. A., Ph. D., Rabbi, 19 Church St., Sumter, S. C.

Klein, Israel, A. B., Rabbi, Jewish Orphan Asylum, Brooklyn, N. Y.

Klein, Jacob, Rabbi, Congregation Tiffereth Israel, Columbus, O.

Koch, Samuel, M. A., Rabbi, Temple de Hirsch, 916 20th Ave., North, Seattle, Wash.

Kohler, Kaufman, Ph. D., Rabbi, President Hebrew Union College, 3016 Stanton Ave., Cincinnati, O.

Kohut, George Alexander, Ph. D., Rabbi, 302 W. 87th St., New York City.

Kopald, Louis J., M. A., Rabbi, Temple Beth Zion, 599 Delaware Ave., Buffalo, N. Y.

Kornfeld, Joseph Saul, A. B., Rabbi, Temple Israel, 1428 Fair Ave., Columbus, O.

Kory, Sol. L., A. B., Rabbi, Congregation Anshe Chesed, 1318 Baum St., Vicksburg, Miss.

Krass, Nathan, Litt. D., Rabbi, The Central Synagog, 55th and Lexington Ave., New York City.

Krauskopf, Joseph, D. D., Rabbi, Reform Congregation Keneseth Israel, 4715 Pulaski Ave., Germantown, Philadelphia, Pa.

*Krohngold, Jacob B., B. A., Rabbi, Chaplain, U. S. A.

Landau, Jacob Henry, M. A., D. D., Rabbi, Congregation Montefiore, Douglas Ave., E. Las Vegas, N. M.

Landman, Isaac, A. B., Rabbi, Temple Israel of Far Rockaway, 1380 Cedar Ave., Far Rockaway, L. I., New York.

Landsberg, Max, Ph. D., Rabbi, Congregation Berith Kodash, 316 Mercantile Bldg., Rochester, N. Y.

Latz, Charles B., M. A., Rabbi, United Hebrew Congregation, 920 N. 6th St., Ft. Smith, Ark.

Lauterbach, Jacob Z., Ph. D., Rabbi, Professor Hebrew Union College, Cincinnati, O.

*Lazaron, Morris Samuel, M. A., Rabbi, Baltimore Hebrew Congregation, 1712 Linden Ave., Baltimore, Md., Chaplain, U. S. A.

Lefkovits, Maurice, Ph. D., Rabbi, Congregation Emanuel, 1919 E. 3d St., Duluth, Minn.

Lefkowitz, David, B. S., B. L., Rabbi, Congregation B'nai Yeshurun, 645 Superior Ave., Dayton, O.

*Leibert, Julius A., A. B., Rabbi, Chaplain, U. S. A.

*Leipziger, Emil William, A. B., Rabbi, Touro Synagog, 1708 Dufossat St., New Orleans, La., Chaplain, U. S. A.

*Leiser, Joseph, A. B., D. D., Jewish Welfare Worker, Camp Sherman, O.

Leucht, Joseph, Rabbi Emeritus, Congregation B'nai Jeshurun, 63 Seymour Ave., Newark, N. J.

Levi, Charles S., A. B., Rabbi, Congregation B'ne Jeshurun, Hotel Wisconsin, Milwaukee, Wis.

Levi, Gerson B., Ph. D., Rabbi, B'nai Sholom-Temple Israel, 5000 Grand Boulevard, Chicago, Ill.

Levi, Harry, A. B., Rabbi, Congregation Adath Israel, Boston, Mass., 24 Verndale St., Brookline, Mass.

Levin, Jacob K., A. B., Rabbi, Congregation B'nai Israel, 856 W. Silver St., Butte, Mont.

*Levinger, Lee J., M. A., Rabbi, 715 E. 50th Place, Chicago, Ills., Chaplain, U. S. A.

Levy, Clifton Harby, A. B., Rabbi, Tremont Temple, 2001 Morris Ave., New York City.

Levy, David, Rabbi, Easton, Pa.

Levy, Felix A., Ph. D., Rabbi, Congregation Emanuel, 707 Melrose St., Chicago, Ill.

Lewinthal, Isidore, Ph. D., Rabbi, Congregation Ohavai Sholom, 24 Cortland Place, Nashville, Tenn.

Lewis, Harry Samuel, M. A., Rabbi, Chaplain Manhattan City Prison, 616 W. 184th St., New York City.

Lichtenstein, Morris, A. B., Rabbi, Congregation Berith Sholom, 155 First St., Troy, N. Y.

Liknaitz, David L., B. S., Ph. D., Rabbi, Congregation Sinai, 12th and Valencia Sts., Los Angeles, Cal.

Linfield, Harry S., B. A., Ph. D., Rabbi, 1723 N. 42nd St., Philadelphia, Pa.

Lissman, Edward, Rabbi, Hebrew Tabernacle, 218 West 130th St., New York City.

Lovitch, Meyer, A. B., Rabbi, Congregation Anshe Chesed, Madison Ave. Temple, 1017 Monroe Ave., Scranton, Pa.

Lowenberg, William, Rabbi, Congregation Beth Or, 212 S. Dawson St., Raleigh, N. C.

Lowenstein, Solomon C., A. B., Rabbi, Superintendent Hebrew Orphan Asylum of the City of New York, 1560 Amsterdam Ave., New York City.

Lyons, Alexander, M. A., Ph. D., Rabbi, Eighth Ave. Temple, 526 Eighth St., Brooklyn, N. Y.

Macht, Wolfe, Rabbi, Temple Aaron, 404 Chestnut St., Trinidad, Col.

Magnes, Judah Leon, Ph. D., Rabbi, 114 Fifth Ave., New York City.

Magnin, Edgar Fogel, A. B., Rabbi, Congregation B'nai B'rith, 2187 W. 16th St., Los Angeles, Cal.

Mann, Louis L., M. A., Rabbi, Congregation Mishkan Israel, 757 Orange St., New Haven, Conn.

Mannheimer, Eugene, A. B., Rabbi, Congregation B'nai Jeshurun, 1808 Ingersoll Ave., Des Moines, Ia.

Mannheimer, Leo, Ph. D., Rabbi, Secretary, Bureau of Industry, the Jewish Community (Kehillah) of New York, 356 2d Ave., New York City.

Marcuson, Isaac E., B. L., Rabbi, Temple Israel, 914 S. 8th St., Terre Haute, Ind.

Mark, Jerome, B. A., Rabbi, Congregation B'nai Israel, 202 E. 15th St., Davenport, Ia.

Marks, Samuel, Rabbi, Temple Beth El, 515 W. Laurel St., San Antonio, Tex.

Marx, David, B. L., Rabbi, Hebrew Benevolent Congregation, 350 N. Moreland Ave., Atlanta, Ga.

Mattuck, Israel I., A. M., Rabbi, Liberal Jewish Synagog, Hill St., Dorset Sq., London, N. W., England.

Mayer, Eli, A. B., Ph. D., Rabbi, Congregation Beth Emeth, Albany, N. Y.

Mayer, Harry H., A. B., Rabbi, Temple B'nai Jehuda, 1200 E. Armour Blvd., Kansas City, Mo.

Mayerberg, Julius L., Rabbi, Congregation Oheb Sholom, 308 N. George St., Goldsboro, N. C.

Mayerberg, Samuel Spier, Rabbi, Temple Beth El, 318 Tuxedo Ave., Detroit, Mich.

Mazure, Maurice Maxwell, A. B., M. A., Rabbi, Congregation Tree of Life, 218 Craft Ave., Pittsburgh, Penn.

Mendelsohn, Samuel, LL. D., Rabbi, Temple Israel, 511 Orange St., Wilmington, N. C.

*Mendelsohn, Samuel Felix, B. A., Rabbi, Congregation Ohef Sholom, 1024 Fifth Ave., Huntington, W. Va., Jewish Welfare Worker.

Mendes, F. De Sola, Ph. D., Rabbi, West End Synagog, 154 W. 82d St., New York City.

Mendoza, Louis D., A. B., Rabbi, Congregation Oheb Sholom, 1214 Stockley Gardens, Norfolk, Va.

Menkes, Jacob B., Temple Israel, P. O. 1609, Tulsa, Okla.

Merfeld, Harry A., A. B., M. A., Rabbi, Hebrew Union Congregation, P. O. Box 4, Greenville, Miss.

Merritt, Max J., A. B., Rabbi, Congregation B'ne Israel, 1106 Blackford Ave., Evansville, Ind.

Messing, Mayer, Rabbi Emeritus, Indianapolis Hebrew Congregation, Indianapolis, Ind.

Meyer, Julius H., A. B., Rabbi, 601 Stock Exchange Bldg., Chicago, Ill.

Meyer, Martin A., Ph. D., Rabbi, Temple Emanu-El, 3108 Jackson St., San Francisco, Cal.

Meyerovitz, Jacob I., M. A., Rabbi, Congregation B'nai Yeshurun, Hotel Columbia, Leavenworth, Kas.

Mielziner, Jacob, A. B., M. A., Rabbi, c/o Bernhard Phillipsen, Norrebroyage, 34, Copenhagen, Denmark.

Miller, Julian H., A. B., Rabbi, Mizpah Congregation Missionary Ridge, Chattanooga, Tenn.

Mischkind, Louis A., B. A., M. A., Rabbi, Congregation L'shem Shomayim, Eoff St., Wheeling, W. Va.

Montaz, Arthur Sigismund, Ph. B., Rabbi, Congregation Ohave Sholom, Portland, Ore.

Morgenstern, Julian, Ph. D., Rabbi, Professor, Hebrew Union College, 764 Greenwood Ave., Cincinnati, O.

Moses, Alfred Geiger, Litt. D., Rabbi, Congregation Shaarai Shomayim, Government and Warren Sts., Mobile, Ala.

Moses, Isaac S., Rabbi, Congregation Ahabath Chesed-Shaar Hashomayim, 219 W. 81st St., New York City.

Nathan, Marvin, A. B., Rabbi, Congregation Beth Israel, 2213 Natrona St., Philadelphia, Pa.

Neumark, David, Ph. D., Rabbi, Professor Hebrew Union College, 836 Rockdale Ave., Avondale, Cincinnati, O.

Newfield, Morris, A. B., Rabbi, Temple Emanu-El, 2150 16th Ave., South, Birmingham, Ala.

Newman, Julius, Rabbi, Congregation Moses Montefiore, 900 N. Oakley Blvd., Chicago, Ill.

Nieto, Jacob, Rabbi, Congregation Sherith Israel, 3933 Clay St., San Francisco, Cal.

Peiser, Simon, A. B., Rabbi, Superintendent Jewish Orphan Asylum, 5000 Woodland Ave., Cleveland, O.

Philipson, David, D. D., LL. D., Rabbi, Congregation Bene Israel, 3947 Beechwood Ave., Cincinnati, O.

Philo, Isador E., Ph. D., Rabbi, Congregation Rodef Sholem, 67 Broadway, Youngstown, O.

Pollak, Jacob B., A. M., Rabbi, Supt., District No. 3, I. O. B. B. Orphanage, Fairview, Erie Co., Pa.

Raisin, Jacob S., Ph. D., D. D., Rabbi, Congregation Beth Elohim, 14 Wragg St., Charleston, S. C.

Raisin, Max, A. B., LL. D., Rabbi, Congregation Shaari Zedek of Brooklyn, Putnam Ave., near Reid Ave., Brooklyn, N. Y.

Ranson, Marius, A. B., Rabbi, Congregation B'nai Yeshurun, 57 Clark St., Paterson, N. J.

Rappaport, Julius, Rabbi, Congregation Beth-El, 2128 Crystal St., Chicago, Ill.

*Rauch, Joseph, A. B., Ph. D., Rabbi, Temple Adath Israel, 834 3d Ave., Louisville, Ky., Chaplain, U. S. A.

Reich, Leo, M. D., 8904 Buckeye Rd., Cleveland, O.

Reichler, Max, A. B., Rabbi, Congregation Sinai of the Bronx, 860 E. 161st St., New York City.

Reinhart, Harold Frederic, Rabbi, Congregation B'nai Israel, Baton Rouge, La.

Rhine, A. B., D. D., Rabbi, Congregation House of Israel, 315 W. Grand Ave., Hot Springs, Ark.

Rice, William, Rabbi, Congregation B'nai Israel, 680 First Ave., Salt Lake City, Utah.

*Richmond, Harry R., Rabbi, Chaplain, U. S. A.

*Rosen, Jerome, A. B., Rabbi, Congregation Emanuel, Spokane, Wash., Chaplain, U. S. A.

Rosenau, William, Ph. D., Rabbi, Congregation Oheb Shalom, 1515 Eutaw Place, Baltimore, Md.

Rosenbaum, David, M. A., Rabbi, Congregation Beth Israel, 1010 Lavaca St., Austin, Tex.

Rosenberg, Adolf, Rabbi, Temple Beth Jacob, 68 Second St., Newburgh, N. Y.

Rosenthal, Frank L., Rabbi, Congregation B'nai Israel, 1215 Fifth Ave., Columbus, Ga.

Rosenthal, Isidore, A. B., Rabbi, Congregation Shaarai Shomayim, 625 N. Duke St., Lancaster, Pa.

Rosenwasser, Herman, A. M., Rabbi, Congregation Ohabai Shalome, 350 First Ave., San Francisco, Cal.

*Rothstein, Leonard J., B. A., Rabbi, Congregation Gemiluth Chassodim, P. O. Box 92, Alexandria, La., Chaplain, U. S. A.

Rubenstein, Charles A., B. L., M. A., Rabbi, Congregation Har Sinai, 2314 Callow Ave., Baltimore, Md.

Rypins, Isaac L., B. L., Rabbi, Mount Zion Hebrew Congregation, 210 S. Victoria St., St. Paul, Minn.

Sale, Samuel, D. D., Ph. D., Rabbi, Congregation Shaare Emeth, 4621 Westminster Place, St. Louis, Mo.

Salzman, Marcus, A. B., Rabbi, Congregation B'nai Brith, 94 W. Ross St., Wilkes-Barre, Pa.

*Sarasohn, Israel Joshua, M. A., Rabbi, Chaplain-at-Large, U. S. A., 162d Depot Brigade, Camp Pike, Ark.

Schanfarber, Tobias, A. B., Rabbi, Congregation Anshe Mayriv, 5016 Grand Boulevard, Chicago, Ill.

Schlesinger, Max, Ph. D., Rabbi Emeritus, Congregation Beth Emeth, 457 Western Ave., Albany, N. Y.

Schreiber, Emanuel, Ph. D., Rabbi, Temple Israel of Washington Heights, 470 W. 166th St., New York City.

Schulman, Samuel, D. D., Rabbi, Temple Beth-El, 55 E. 92d St., New York City.

Schwartz, Samuel, A. B., Rabbi, Temple Emanu-El, 4729 Western Ave., Montreal, Canada.

Schwarz, Jacob D., A. B., Rabbi, Assistant Director Department of Synagog and School Extension, U. A. H. C., 1541 Dixmont Ave., Cincinnati, O.

Segel, Alexander D., B. A., Rabbi, Congregation Beth Israel, San Diego, Cal.

Sessler, M., Rabbi, 712 Franklin Rd., Roanoke, Va.

Silber, Mendel, Ph. D., M. D., Rabbi, Congregation Gates of Prayer, 2135 Berlin St., New Orleans, La.

Silberfeld, Julius, Rabbi, Congregation B'nai Abraham, 148 Hunterdon St., Newark, N. J.

Silver, Abba Hillel, A. B., Rabbi, The Temple, 55th and Central Ave., Cleveland, O.

*Silver, Maxwell, Rabbi, Jewish Welfare Worker, Pelham Bay Naval Training Station, Pelham Bay, N. Y.

Silverman, Joseph, D. D., Rabbi, Temple Emanu-El, 45 E. 75th St., New York City.

*Simon, Abram, B. L., Ph. D., Rabbi, Washington Hebrew Congregation, 2802 Cathedral Ave., Washington, D. C., Red Cross Commission in France.

Singer, Jacob, M. A., Rabbi, Congregation B'nai Jeshurun, 1519 C St., Lincoln, Neb.

*Solomon, George, B. A., Rabbi, Congregation Mickve Israel, 19 E. 46th St., Savannah, Ga., Chaplain, U. S. A.

Solomon, Michael G., B. L., Rabbi.

Spiegel, Adolph, Ph. D., Rabbi, 47 W. 119th St., New York City.

Spitz, M., Rabbi, Congregation B'nai El, 3539 Flora Court, St. Louis, Mo.

Stern, Louis, Rabbi, Washington Hebrew Congregation, 1315 Columbia Road, Washington, D. C.

Stern, Nathan, Ph. D., Rabbi, West End Synagog, Hotel Lucerne, 201 W. 79th St., New York City.

Stern, Richard M., A. B., M. A., Rabbi, Temple Israel of New Rochelle, 141 Mayflower Ave., New Rochelle, N. Y.

Stolz, Joseph, D. D., Rabbi, Isaiah Temple, 4827 Langley Ave., Chicago, Ill.

Stolz, Joseph Henry, Ph. D., Rabbi, Congregation Beth El, 636 W. 6th Ave., Corsicana, Tex.

Tarshish, Jacob, Rabbi, Congregation Keneseth Israel, 236 S. Madison St., Allentown, Pa.

Tedesche, Sidney Saul, A. B., Rabbi, Wichita, Kan.

Thurman, Samuel, A. B., Rabbi, United Hebrew Temple, 5080 Vernon Ave., St. Louis, Mo.

Tintner, Benjamin A., A. B., M. A., Ph. D., Rabbi, Temple Mt. Zion, 37 W. 119th St., New York City.

Turner, Jacob, B. A., Rabbi, Jewish Welfare Worker.

Ungerleider, M., Rabbi, Congregation B'nai Abraham, Vincennes Hotel, 36th and Vincennes Aves., Chicago, Ill.

Volmer, Leon, A. B., Rabbi, Superintendent Jewish Orphans' Home, 5342 St. Charles Ave., New Orleans, La.

*Voorsanger, Elkan C., A. B., Rabbi, Chaplain, U. S. A.

Warsaw, Isidor, A. B., Rabbi, Congregation Rodef Shalom, Waco, Tex.

Waterman, Philip F., B. A., Congregation B'nai Israel, 438 W. Cedar St., Kalamazoo, Mich.

Weinstein, Aaron Lewis, M. A., Rabbi, Congregation Achduth Vesholom, 913 Union St., Ft. Wayne, Ind.

Weis, J. Max, A. B., Rabbi, Temple Israel, Adams St., Gary, Ind.

Weiss, Harry, A. B., Rabbi, Congregation Beth Israel, Cherry St., Macon, Ga.

Willner, Wolff, M. A., Rabbi, Congregation Adath Yeshurun, 1913 Hamilton St., Houston, Tex.

Wise, Jonah B., A. B., Rabbi, Congregation Beth Israel, 466 S. 19th St., Portland, Ore.

Wise, Stephen S., Ph. D., LL. D., Rabbi, The Free Synagog, 23 W. 90th St., New York City.

Witt, Louis, A. B., Rabbi, Congregation B'nai Israel, 1022 W. 6th St., Little Rock, Ark.

Wolf, Horace J., M. A., Rabbi, Congregation Berith Kodesh, 117 Gibbs St., Rochester, N. Y.

Wolfenstein, Samuel, Ph. D., Rabbi, Superintendent Emeritus, Jewish Orphan Asylum, 1624 Compton Rd., Cleveland Heights, O.

Wolsey, Louis, A. B., Rabbi, Euclid Ave. Temple, 8403 Carnegie Ave., Cleveland, O.

Yudelson, Albert B., M. D., 4839 Michigan Ave., Chicago, Ill.

Zepin, George, A. B., Rabbi, Secretary, Union of American Hebrew Congregations, 62 Duttenhofer Bldg., Cincinnati, O.

Zielonka, Martin, B. A., Rabbi, Temple Mt. Sinai, P. O. Box 817, El Paso, Tex.

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	Emanuel	Joseph Silverman
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